

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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PRODIGAL LOVE for the PRODIGAL SON

By Charles Haddon Spurgeon

"...and kissed him."—Luke 15:20.

In the Revised Version (The English Standard Version) if you will kindly look at the margin, you will find that the text there reads, "and kissed him much." This is a very good translation of the Greek, which might bare the meaning, "Kissed him earnestly," or "Kissed him eagerly," or "Kissed him often." I prefer to have it in very plain language, and therefore adopt the marginal reading of the Revised Version, "Kissed him much," as the text of my sermon, the subject of which will be the overflowing love of God towards the returning sinner.

The first word "and" links us on to all that had gone before. The parable is a very familiar one, yet it is so full of sacred meaning that it always has some fresh lesson for us. Let us, then, consider the preliminaries to this kissing. On the son's side there was something, and on the father's side much more. Before the prodigal son received these kisses of love, he had said in the far country, "I will arise and go to my father." He had, however, done more than that, else his father's kiss would never have been upon his cheek. The resolve had become a deed: "He arose, and came to his father." A bushful of resolutions is of small value; a single grain of practice is worth the whole. The determination to return home is good; but it is when the wandering boy begins the business of really carrying out the good resolve, that he draws near the blessing. If any of you here present have long been saying, "I will repent; I will turn to God," leave off resolving, and come to practicing; and may God in His mercy lead you both to repent and to believe in Christ!

I do not suppose that the prodigal travelled very fast. I should imagine that he came very slowly—"With heavy heart and downcast eye, With many a sob and many a sigh."

He was resolved to come, yet he was half afraid. But we read that his father ran. Slow are the steps of repentance, but swift are the feet of forgiveness. God can run where we can scarcely limp, and

if we are limping towards Him, He will run towards us.

These kisses were given in a hurry; the story is narrated in a way that almost makes us realize that such was the case: there is a sense of haste in the very wording of it. His father "ran, and fell on his neck, and kissed him";—kissed him eagerly. He did not delay a moment; for though he was out of breath, he was not out of love. "He fell on his neck, and kissed him much." There stood his son ready to confess his sin; therefore did his father kiss him all the more.

The more willing thou art to own thy sin, the more willing is God to forgive thee. When thou dost make a clean breast of it, God will soon make a clear record of it. He will wipe out the sin that thou dost willingly acknowledge and humbly confess before Him. He that was willing to use his lips for confession, found that his father was willing to use his lips for kissing him.

See the contrast. There is the son, scarcely daring to think of embracing his father, yet his father—

(Continued on page 11)

COMING UP IN '55

Features Planned for the 52 Big Issues of the SWORD OF THE LORD in 1955 Include the Following—

1. Twenty-one Chapters on Prayer From the Best Seller, "Prayer—Asking and Receiving"
2. Evangelistic Sermons From the World's Best Soul Winners
3. Brand New Sermons and Articles by Christian Leaders on Vital Problems of the Christian Life
4. Sermons by Giants of the Past—Moody, Spurgeon, Torrey, Chapman, Truett, Carroll, Billy Sunday, Ironside
5. Reports on Revival Around the World
6. The Editor's Answers to Bible Questions
7. Features for Christian Young People

By the Editor

In the fifty-two big issues of THE SWORD OF THE LORD to appear in 1955 there will be treasures that will make an ideal gift by a Christian for the families of your relatives and friends. However, we admit we are prejudiced. We do not want to boast. We will name some of the features and let you judge for yourself. It seems to me that there is almost no way in the world you could give as much blessing and spiritual pleasure to Christians as to send them THE SWORD OF THE LORD for the next year. If you will send 25 or more yearly subscriptions, you may buy each subscription (in the United States) at just \$1.50 per year (50c more per year in Canada and foreign countries). Or, you may buy 3 one-year subscriptions for only \$5 in the United States (\$6.50 for 3 one-year subscriptions in Canada and foreign countries). Please consider the following features planned for 1955 and see if THE SWORD would make an ideal Christmas gift.

1. Twenty-one Chapters From the Book, "Prayer—Asking and Receiving" to Be Printed Beginning in January

In God's great mercy He saw fit to move upon my heart greatly, for two years during 1940 and 1941, to write a book on prayer. I was preaching day and night in revival campaigns, yet the Spirit of God so pressed upon my heart that I worked between times, hour after hour, writing the chapters that were later to become the book, *Prayer—Asking and Receiving*. I deserve no credit for it. It was the blessed moving of the Spirit of God. He had me to search out the Scriptures. He helped me to remember the illustrations. He helped me to understand the Word of God on this question. He helped me to put the chapters in simple, plain, yet burning words. I had this book published with

(Continued on page 7)

"Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

Over the years spent in Mexico as a missionary among Roman Catholic people, I have noticed frequently striking resemblances between the doctrines and practices of Roman Catholicism, and the Judaism described in the New Testament. That there is more than accidental similarity between them, and that Romanism is really a recurrence of that old Judaism, now in a Christian garb, is sup-

ported by careful consideration of the general argument of the New Testament. The majority of its reasoning is directed, not against the various pagan philosophies of that day, but against the errors of apostate Judaism. Even though its arguments are unanswerably potent against the many false cults of our modern age, the New Testament is specially useful in opposing and exposing the most extensive sect of all, the one which has modeled itself in the image of that Judaism which Jesus Himself relentlessly opposed.

The epistles of Paul, most particularly those written to the Romans, the Galatians, and the Hebrews, are specially applicable to the Romanist system. Was it acci-

dental that the book of Romans appears first in the order of those
(Continued on page 7)



Rev. Thomas E. Fountain

Unseen Resources

Christians Should Rely on the Unseen, Eternal Resources of God; Unseen Provision and Protection and the Unseen Presence

By Evangelist John R. Rice

Hagar, the Egyptian servant girl of Sarah whom she gave to be Abraham's wife, and then hated, has always had my sympathy. Sarah and Abraham doubted that God would give Sarah a child when she was old, and they agreed to help God keep His promise of a son and heir by having Abraham take the slave girl as a wife. The story is told in Genesis, chapters 16 to 21.

There is small wonder that when the Egyptian girl conceived a child "her mistress was despised in her eyes" (Gen. 16:4). Sarah made the life of her servant woman miserable, greatly to Abraham's distress, and he later was instructed to hearken to Sarah and send the defenseless woman and her child out into the pitiless wilderness. The poor mother went away with a bottle of water and some bread, and when the water was gone she laid her child down to die and hid her face from his suffering with the despairing tears of a mother's anguish. But God had not forgotten. Genesis 21:16-19 says:

"And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the

child. And she sat over against him, and lifted up her voice and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."

The Unseen Well

There near at hand was a bountiful well of water. Expecting that she and her son would die of thirst,
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Charles H. Spurgeon

For Young People

MIRACLES of SCIENCE

by the late
Arthur J. Brown M.D.



The Animal That Carries Its Own Water Tank

We cannot think of the desert without thinking of the camel. Here is a strange creature, which alone of all animals, can exist among desert conditions of dust, heat, and lack of water. We cannot evade the conclusion that God planned this mammal especially for man's use in the desert places of the earth.

There are two kinds—the Arabian with one hump, and the Bactrian with two humps. Apart from the difference in humps, which are curious appendages of fat, they are alike in general form, habits, and usefulness.

From the earliest times this ungainly-looking animal has been subjected to man, and in eastern countries has always contributed much to the comfort, wealth, and influence of its owner.

The Arabian camel is about seven feet high at the shoulder, or nine feet to the top of the head, which is set on a long, curved neck. The animal is intended to traverse parched and sandy plains, and so its feet are specially prepared. They are fitted with wide, soft cushions, which are well adapted for walking on loose dry sand. With these flat cushion-like pads it shuffles across the desert and stays on top of the sand.

The Creator knew this animal would be required to kneel while heavy loads were placed on its back, and so the knees are furnished with thick, callous pads so that there is little fear of injury while it takes the necessary position for loading. Many people think these pads are developed by pressure, but that is not the case. The young camels are born with them.

The humps are fatty deposits which give the camel a good reserve of food for a desert journey where little nourishment is possible. When the animals return from their desert trips, these humps are much reduced in size, flapping across the back, giving quite a changed appearance to the starving desert traveler. They are speedily restored by a course of ample feeding and the animal is ready for another period of fasting.

Also noteworthy are the water reservoirs in the wall of the paunch, about eight hundred little flasks with a closing muscle around the mouth of each. They are filled with water automatically when the camel slakes his thirst. In time of water scarcity the stored liquid is allowed to

trickle into the stomach and is available for the blood, impoverished of fluid. This device makes for great endurance. The story is told of a hundred well-loaded camels journeying for thirteen consecutive days with absolutely no fresh water. Prof. J. W. Gregory cites a case from Australia, where some of the naturalized camels were marched 537 miles in thirty-four days without watering.

The deserts are frequently the scenes of terrible sandstorms, but the eyes of the camel are heavily lidded, and the large nostrils have special muscles which can close them at will, thus preventing the sand from entering.

In its native land the Camel is almost invariably employed as a pack animal, and it can support a load of five or six hundred pounds with considerable ease. The term "dromedary" is applied only to the lighter breed of animals. These creatures are completely equipped for their strange life and face the desert sands with boldness, traversing the hot, arid wastes with an easy celerity that has gained for them the title "Ship of the Desert."

The fastest speed of a camel is about eight to ten miles an hour, but it can keep this up for twenty hours without stopping, and it can maintain a rate of seventy or eighty miles a day for nearly a week.

To the uninitiated, camel riding is neither easy nor comfortable. The rider mounts while the animal is kneeling, and sits like the women of other years who rode "sidesaddle." In rising, the camel suddenly straightens its hind legs so that, if the rider is unprepared, he is jerked over its ears. It moves with a long undulating motion, swaying to and fro from its loins, in addition to which it has an annoying habit of swerving from the track to snatch at any drab-colored plant which it may happen to pass.

As a result of the fitness of camels, man has made them his slave, but all work and little or no play seems to have made them somewhat cantankerous. They appear to protest continually, grumbling and growling, biting, and kicking. Perhaps they have cultivated ill-temper until it has become a form of enjoyment for them. They are morose and rancorous in disposition, always ready to bite; and as soon as unloaded,

they promptly engage in vicious combats with their own species.

In addition to being a beast of burden, the camel supplies its owner with food and clothing. Its milk, mixed with meal, is a favorite dish, especially when it is sour. A rancid butter is also churned from cream by a very primitive process, the cream being poured into a goatskin sack, and then shaken constantly until the butter is formed. The long hair of the camel, which it sheds at certain periods of the year, is spun into coarse thread for the manufacture of cloth.

Man gives the animal little affection in spite of its usefulness, and this feeling is reciprocated. The camel carries its head high, and thus the eyes are removed from the ground-reflected heat, but this attitude gives it an air of bored contempt. It ruminates—that is, chews its cud, and when thus engaged, it sometimes seems as if preoccupied with some precious thought, such as this, perhaps—that they are the only mammals whose red blood cells are oval or elliptical in shape.

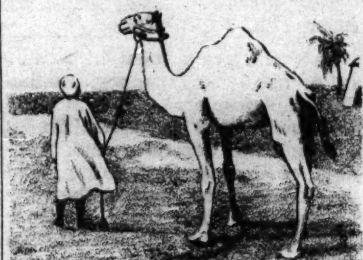
In all it features the camel was created to bear burdens and to serve mankind in desert places. Our thought is turned to another Bearer of burdens, the One who came to earth to bear our load of sin. Here is what Peter says about it in his first Epistle, 2:24:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

But He took more than our sins. His love prompted Him to share all our troubles. Isaiah 53:4 tells us that "Surely he hath borne our griefs and carried our sorrows."

We have just been thinking of the camel. Some one has written about the "Lesson of the Camel."

*The camel at the close of day
Kneels down upon the sandy plain*



*As a result of the fitness of camels,
man has made them his slave...*

*To have his burden lifted off,
And rest to gain.*

*My soul—thou too, shouldst to thy knees;
When daylight draweth to a close,
And let the Master lift thy load,
And grant repose.*

*Else how couldst thou tomorrow meet
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?*

*The camel kneels at break of day,
To have his guide replace his load,
Then rises up anew to take
The desert road.*

*So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.*

Ofttimes we are very weary with the load we carry; we become discouraged and depressed; we are almost ready to give up the fight. Have any of you ever had that experience? I'm sure you have. Here are some comforting lines about this problem.

*It is good to be weary for so we seek rest,
And we find it at last as we lean on His breast;
It is well to be lonely for thus we may prove
That this Saviour can fill every void with His love.*

*It is good to be weak so that thus we may turn
To the Strong One for help, and His mightiness learn;
It is well if we find that the desert is drear,
It is thus we are taught that our home is not here.*

*It is good when our burdens are heavy to bear,
If they send us to Him and they drive us to prayer,*

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By Viola Walden,
Secretary to Dr. Rice

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But not so, a gift subscription to THE SWORD OF THE LORD, "the year-around" gift of peace, assurance, love, and faith, that you can share so easily with your friends. Your thoughtfulness to Christians and unsaved friends alike can pay rich dividends by a subscription to THE SWORD OF THE LORD.

As you know, THE SWORD OF THE LORD, America's Foremost Evangelistic Weekly, guarantees sound material week after week. Even the ads which go in are sifted. Many are turned down. But we have deliberately set out to be head of an organization which can be trusted. No modernism will be found in the pages of THE SWORD OF THE LORD, though it will be exposed. No false teaching will be tolerated by its editor. Every sermon is read carefully by the editor before it is accepted for use. Hundreds of good manuscripts are turned down each year. THIS IS A WEEKLY WHICH CAN BE TRUSTED.

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*Every need is a boon, every sorrow is blest,
When it leads us to put His great love to the test.*

Phillips Brooks wrote a little poem, "Our Burden Bearer"

The little sharp vexations

*And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;*

*Tell Him the baffled purpose
When we scarce know what to do.*

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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BILLY GRAHAM In New Orleans

**BILLY GRAHAM TEAM CLOSE MONTH-LONG CRUSADE
IN NEW ORLEANS, FAMED "SUGAR BOWL" AT
TULANE STADIUM, OCTOBER 31; 61,500
PERSONS ATTEND FINAL MEETING;
WEST COAST TOUR FOLLOWS**

Attendance records for evangelistic meetings in the State of Louisiana were shattered on Sunday, October 31, when 61,500 persons assembled in New Orleans' famed "Sugar Bowl" for Billy Graham's final sermon. Not only the people of the State of Louisiana and the City of New Orleans rallied for this closing meeting of the Greater New Orleans Evangelistic Crusade, but flanked on either side of the young evangelist on the specially constructed platform were the government and religious leaders of

the City and of the State including Governor Robert F. Kennon and Mayor deLesseps Morrison.

Beneath a brilliant sun and cloudless sky for this final message in New Orleans, Billy Graham used as his subject, "Will God Spare America?" Warning his great hushed out-door congregation that God who spared not the angels, who spared not the ancient world and who even spared not His own Son, would not spare them in the day of judgment, the young evangelist made a final plea

THE EDITOR'S Notes by John R. Rice

This week (November 7-14) the editor is at Philadelphia speaking on Sunday and each evening, save Saturday, at the Berachah Church, of which Dr. Andrew Telford is the pastor. I am to speak four times this week at the Philadelphia Bible Institute and three times at the Faith Theological Seminary. It was wonderful this morning (Monday) to speak to 425 young people in the Philadelphia Bible Institute. I have promised each of them my book, *Prayer—Asking and Receiving*. They listened so eagerly to my message on prayer and I'll have them pledged to read the book on prayer. Does someone want to help me with this expense?

Next week, Wednesday through Sunday, I am to be at the Brent Baptist Church in Pensacola, Florida, with the pastor, Dolphus Price, and with some other pastors in the area co-operating in services downtown each morning. Then I shall be home for three days and then fly to Dallas for Thanksgiving Day and the week end at the Galilean Baptist Church, which God led me to organize in 1932 and of which I was pastor for seven and a half years. Now Dr. Pugmire is pastor. He was formerly Dr. Ironside's assistant in Moody Church, Chicago. The church in Dallas has just built a lovely new auditorium and I go to help them celebrate.

Please pray for this editor. The long strain of over-work has been felt. The constant wounding by attacks from modernists and the friends of modernists have brought on some depression of spirit. We have very great need for some more workers. But "they that wait upon the Lord shall renew their strength," the Scripture promises.

for repentance in New Orleans. Moving quietly from their seats down the long ramps and across the playing field of the famous stadium which has seen outstanding football competition, were 814 persons whose decisions for Christ were recorded.

**PELICAN STADIUM MEETINGS
AVERAGE 15,000 ON SUNDAYS
AND 10,000 ON WEEK NIGHTS**
Beginning October 3 at Pelican Stadium, home of the New Orleans

Dr. Bob Jones SAYS:



I have just received an interesting letter from an alumnus of Bob Jones University, Rev. Jack M. Wyne, Director of Evangelism for the New Jersey Baptist Convention. I quote:

"It was a pleasure to spend five years at Bob Jones University and to be intimately associated with you and Dr. Bob, Jr. After graduating, I entered the pastorate and was in that field for nine years before entering my present position as Director of Evangelism.

Will you meet me at the throne of prayer and hold me up before God for His blessing and His strength to help to carry on this work?

We seriously need a man or a young man to learn the printing trade and spend a life of service helping us get out the Gospel. Please do not answer unless you are thoroughly surrendered to full-time Christian work, unless you expect to live sacrificially on moderate pay, to serve the Lord. We also need a bookkeeper and perhaps a secretary, but with the same spiritual qualifications of complete surrender and willingness to sacrifice for Jesus in getting out the Gospel. Please write the editor, John R. Rice, Wheaton, Illinois, or Rev. Walter Handford, Vice-President.

The editor waits with the deepest concern about the flood of Christmas gift subscriptions which ought to come in. I beg you to do what you can. Literally thousands of readers ought to subscribe for many others at the present low rates. Do it now before you forget it. Thus, you will serve the dear Lord Jesus and be a blessing to many and you will be standing by us in this work.

Baseball Club, the Greater New Orleans Evangelistic Crusade continued nightly and Sunday afternoons, under the sponsorship of co-operating churches and laymen. Dr. J. D. Grey, Pastor of First Baptist Church in New Orleans was chairman and Dr. N. H. Mel-

Church Extension and Urban work for the New Jersey Baptist Convention. I know that my training in your University has prepared me for the fields of service that have been mine since graduating in 1945. Thanks again to you and Dr. Bob, Jr., and may God bountifully bless you and your school."

We quote quite often in these releases from our boys who are in the ministry. The reason is so many of them are outstanding and are doing such a wonderful work in winning people to the Lord Jesus Christ. We, however, would like to remind you readers that we train Christian business men and women, school teachers, and Christians who enter various businesses and professions. We make it clear to our students that life is not divided into the secular and the sacred, but for a Christian everything is sacred. We try to keep Bob Jones University heavenly minded, but we remember our business is to train educated Christian young people to stand up for God whatever may be their calling in these days of world-wide superficial religious living and world-wide bankruptcy of character.

Please keep praying for us, and please invest some of the money that God has given you in the work of Bob Jones University. The money you invest will be divided three ways: One-third will go for the direct spread of the Gospel to the ends of the earth, one-third will go to help students who are not able to pay all their expenses, and one-third will go to the building fund to construct dormitories and other buildings on the campus to help more efficiently train young people for Christian service. Please let us hear from you. Thank you and God bless you.

**BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)**

bert, pastor of First Methodist Church was co-chairman together with Mr. Chris Nungesser, leading businessman of the city.

Regular seating at the baseball stadium which could accommodate 10,000 was augmented by benches placed on the playing field to hold an additional 4,800 persons. In spite of a variety of weather conditions, attendance averages showed 10,000 for the nightly meetings and 15,000 on the Sunday afternoons.

STATISTICS OF CRUSADE DO NOT EVEN BEGIN TO SHOW TRUE RESULTS

A great tent was erected just behind one side of the platform in Pelican Stadium to serve as the "counseling room" for those making decisions for Christ for which 550 regular trained counselors and 350 reserves were on hand. In the city about which many people said it would be impossible to hold an evangelistic crusade the recorded results alone tell a story of how God answered prayer to accomplish His purposes. However, the statistics as such which total some 6,000 registered decision cards, are far inadequate in the face of other values derived in the changed lives of church leaders and civic officials.

Making a mighty impact on the religious life of the city were the more than 24,000 prayer partners who began holding "cottage prayer meetings" in some 750 homes throughout New Orleans one month in advance of the crusade opening. "Christianity" for the first time has become a daily topic of conversation here.

EXTRA MEETINGS ADDRESSED BY DR. BILLY GRAHAM IN NEW ORLEANS OUTSTANDING IN SCOPE

Statistics are not available or possible for numbers who heard the gospel message preached by the evangelist outside the regular crusade meetings. Beginning with

(Continued on page 4)



Portion of crowd of 61,500 persons who heard Evangelist Billy Graham Sunday, October 31, in his closing sermon in New Orleans Tulane Stadium (Sugar Bowl). 814 persons responded to the invitation to make decisions for Christ.



Pelican Stadium, New Orleans, scene of Billy Graham Crusade October 3-31. Left to right: Dr. J. D. Gray, chairman; Dr. Billy Graham and George Beverly Shea. One-thousand voice choir in background.

Billy Graham in New Orleans

(Continued from page 3)

the main address for the United Fund Kick-off attended by 1,200 civic leaders on October 5, and then two days later speaking to over 400 men of the Members Council of Association of Commerce in the city. Mr. Graham spoke to all major civic clubs, to students at Tulane University, employees of several leading department stores, students at the New Orleans Theological Seminary and visited hospitals in the city as well. On Sunday morning October 17, he addressed 8,000 Presbyterian men here for their National Convention.

Dr. J. D. Gray, pastor of New Orleans First Baptist Church, spoke on the "Hour of Decision" over two networks coast-to-coast October 31, and said in part:

"During the past four weeks we have seen the greatest demonstration for Christ in the history of New Orleans. This evangelistic crusade has made the mightiest impact on this city of any event, possibly in its 236-year history. The churches have been strengthened. Ministers are unanimous in their thanksgiving for what this crusade has meant to their own church. It has caused the entire city to discuss religion. The Team has carried the uncompromising message of Christ in special meetings to department stores, colleges on radio and television and to the civic clubs where the Gospel is rarely preached. The climax of the Crusade which saw nearly 62,000 people packing Tulane Stadium in itself has been a phenomena in the City of New Orleans."

SPECIAL MEETING HELD IN BATON ROUGE OCTOBER 25; ATTENDED BY 25,000

Taking what was to have been

one of the few "rest nights" during the month, the Billy Graham Team traveled to Louisiana's capital city, Baton Rouge, for a one-night service. A crowd of 25,000 jammed Memorial Stadium there to hear the evangelist's message in Baton Rouge, and 616 persons answered the invitation to accept Christ as Saviour and Lord.

GRAHAM AND TEAM ON WEST COAST FOR SPECIAL MEETINGS IN NOVEMBER

With no lengthy crusade scheduled until next March in Glasgow, Scotland, the evangelistic Team will spend several days with their families and then travel to the West Coast. That schedule is as follows: November 20 and 21—Portland, Oregon; November 23 and 24, Seattle; November 27, San Francisco; November 28; Sacramento; and December 10, El Paso, Texas.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

GOSPEL SONG LEADER ED PALMER has been working with Dr. Monroe Parker, a well-known and strong evangelist. Dr. Parker is now spending part of his time in the pastorate, and so Brother Palmer is available as song leader. Ed Palmer is a graduate of Bob Jones University and has had one year at the American Conservatory of Music in Chicago. He is highly commended by Dr. Parker and may be addressed at 60 Fuller Avenue N. E., Grand Rapids, Michigan.

EVANGELIST FREDDIE GAGE of Decatur, Texas, writes of a great revival he just closed at the Rosen Heights Baptist Church in Fort Worth, Texas. There were 90 people saved and 131 additions to the church.

Rev. R. J. McMillan writes to tell of a successful revival meeting

conducted by Sword of the Lord **EVANGELIST EDDIE WAGNER** at the First Baptist Church of Jacksonville, Arkansas. This pastor reports 26 additions to the church of which 23 were by baptism. There were also many decisions made for tithing and personal consecration. Brother McMillan says, "Because of this man's uncompromising preaching on the truth of God's Word and his stand against worldliness, I heartily commend him to any church which desires sane, sensible and Spirit-filled gospel preaching."

Rev. Richard Slater, pastor of the North Brookfield Baptist Church at North Brookfield, New York, writes expressing his appreciation for the hard work and conscientious ministry of **EVANGELIST WALTER HANDFORD**, vice-president of the Sword of the Lord Foundation. There were sev-

eral first-time decisions for Christ, a number of rededications, and the Lord used Evangelist Handford to awaken the church to their soul-winning responsibilities.

Sword of the Lord **EVANGELIST J. OSCAR WELLS** recently closed a blessed meeting at the Bethel Baptist Church near Georgetown, Illinois. The pastor, Rev. Lloyd Mooney, writes a fine letter of commendation relative to Evangelist Wells' hard work and soul-winning enthusiasm. During the two weeks there were nine conversions and three rededications. Attendance for this small country church was outstanding and on the final day the Sunday School, which had never gone over 66, climbed to an all-time high of 91. One man past 70 was saved, with his wife, and is now righting wrongs of 30 years ago.

EVANGELIST PETE RIGGS and his team, Soloist Lowell Leistner and Organist Ed Jenkins, recently conducted a revival at the Central Baptist Church of Jacksonville, Illinois. Rev. William H. Spencer, pastor. There were 116 professions of faith in Christ and 171 rededications. There were 33 additions to the church by baptism and 2 by letter. Great crowds from 800 to 1,100 filled the building each night and on three occasions people were turned away for lack of room. Evangelist Riggs is a former Jacksonville boy.

Sword of the Lord **EVANGELIST KENNETH CHAPMAN** has just conducted a wonderful revival campaign with the Immanuel Baptist Church of Monticello, Kentucky. The Rev. Donald Randolph is the pastor of this church, and Brother Chapman reports that he is one of the finest pastors he has ever worked with and that this was one of the finest revivals he has ever conducted in all his life.

Actually, only twelve conversions are reported, but this does not tell the entire story. It does not tell of all the men—some of them leading members of the community—who came forward to rededicate their lives, to join the church, to begin family altars, etc. The entire church really did experience a revival, a spiritual awakening that will influence the entire community in the days ahead.

Sword of the Lord **EVANGELIST JIMMIE THRELFALL** has just completed a revival campaign in the new Calvary Bible Church of East Prospect, Pennsylvania. Rev. Warren Helder is pastor of this church that has only been organized a few years. The work is struggling, but Evangelist Threlfall believes the Lord is going to use this church wonderfully, if it stays true to the Gospel. During this brief series of meetings, there were five first-time decisions for Christ.

EVANGELIST HUGH F. PYLE, assistant to Dr. Rice at the Sword of the Lord, led revival services in the Grace Baptist church, Oxford, Alabama, in early October. Eleven or twelve were saved in the meeting, plus about twenty rededications of life. Rev. W. E. Summerlin is pastor of this new church which has a membership now of slightly more than 100.

Twenty-nine were saved and seven joined the church otherwise in addition to fourteen rededications of life in Faith Tabernacle, Winston-Salem, North Carolina, October 19-31. Rev. Hugh F. Pyle, of the Sword of the Lord was the evangelist in this meeting, speaking nightly in the church, and also preaching in several outside meetings including Piedmont Bible School and some factories. There were Gospel broadcasts on two different Winston-Salem radio stations. The pastor of this flourishing new work in Winston-Salem is Rev. Paul Raker, who was called to preach at a Sword of the Lord Bible conference several years ago. The work is new, with less than thirty members before this revival, but promises to be a great lighthouse for the Gospel in central North Carolina.

EVANGELIST JIMMY O'QUINN, P. O. Box 1757, Texarkana, Texas, led revival services at the Hickory Street Baptist Church in Dallas, Texas, recent-

Workers Needed

Two Workers Needed to Help Get Out the Gospel in Sword of the Lord Office

Here at the Wheaton offices of the Sword of the Lord Foundation we need two workers to help us in this important work of getting out the Gospel around the world. We already have some sixty workers here helping in the work. We are looking only for consecrated Christians who feel called of the Lord to get out the Gospel to help us in this work. We don't plan to compete with the world on a salary basis and a person coming to us would have to feel called of God and be willing to make the same sacrifices that would be necessary for a person to go to the foreign mission field.

For all of the years that the Sword of the Lord Publishers has been in business we have always had our books printed by contract with outside printers. Recently, God led to us a skilled printer who is setting up a Production Department.

(Continued on page 12)

ly. The pastor writes that there were 18 additions to the church, over 105 rededications and 5 family altars were begun. The pastor writes most kindly about Evangelist O'Quinn. He says, "I find it a pleasure, as a pastor, to recommend this young man to you to lead in an evangelistic effort. He is a Bible preacher, and loves the church, God and the pastor with a passion. His messages are timely and dynamic, and heart-searching. I believe that Jimmy O'Quinn will help any pastor that will have him for a revival meeting."

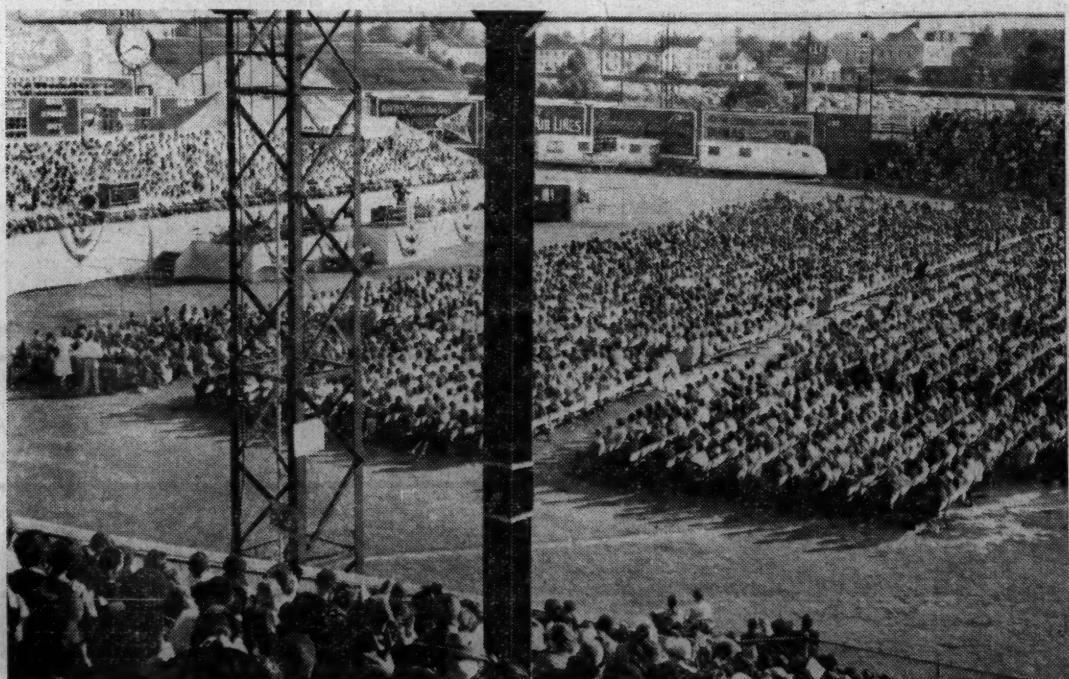
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Have you read the ads?

Happy New Year?

Don't Just Say Happy New Year—
Make It Come True!

By Grace Rice MacMullen

Now that you're thinking about Christmas, you're also planning for the New Year. Perhaps if you choose your Christmas cards very carefully, you'll find a few people to whom you can't confidently say "Happy New Year"—because you have serious doubts if it will be. Maybe there's somebody on your list with an aching heart, someone with deep troubles and trials, someone defeated by sin. When you consider it, you know that in all probability it won't be a happy new year, for them. You know it will probably be just another miserable, defeated year on a string of miserable, defeated years. You can't say "Happy New Year," with any confidence.

But maybe you can do something about it! Maybe you can give a gift that will change that life of defeat and misery! Maybe to send THE SWORD OF THE LORD to that one would help comfort the broken heart; bring the sin-bound lost one to Christ; bring victory out of defeat for the backslidden Christian!

THE SWORD OF THE LORD can do these things, through the power of God. We know it, for we have seen it happen. What joyous letters we get! "I have just found Christ through your paper," one writes. "I never knew I could be so happy!" Or from a friend: "I'm happy to tell you that a home has been kept together which was about to break up. God did it, through a message in THE SWORD OF THE LORD." Or a prisoner: "I thought nobody cared for me; and I thought I could never be different. But I see now that God loves me, and I believe He has saved me. Thank you for this paper!"

How about it, Sword reader? Have these problems reminded you of someone on your list? Is there a lost neighbor to whom you should send THE SWORD? Have you a backslidden friend who needs the sharp messages of rebuke, the comforting reminder that God still cares? Is there a pastor who needs the Sword messages to warm his

heart, suggest sermon outlines and illustrations? Is there a bereaved loved one who needs such sermons of comfort and hope, Bible answers to questions about Heaven and loved ones already there, as regularly appear in this gospel weekly paper?

Check your Christmas list just once more. Any opportunities for spiritual help that you've missed? Now is a good time to give THE SWORD OF THE LORD, for anyone appreciates a Christmas gift, and accepts graciously what might not be chosen individually. Now, while hearts are warm, while the name

of Christ is on every lip, while loved ones are near and friendship is treasured, give THE SWORD OF THE LORD. It's the best possible atmosphere for the giving of thought-provoking, heart-searching reading material.

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We want to make it easy; now will you do your part by thoughtfully, prayerfully, preparing your list of friends to receive gift subscriptions to THE SWORD.

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If you wish, we'll send a lovely Christmas card announcing your gifts. Or, if you prefer, we will keep your name in confidence and not reveal it. But it will take prompt action on your part, if we are to notify your friends by Christmas! Do it now. It will make a happier new year for you, and it may mean a happier eternity for your friends!

Big Thoughts in Short Words

By Dr. Bob Jones, Sr.,
Evangelist and Founder, Bob Jones University

Sometime ago a banker friend said to the writer, "Dr. Jones, why is it so many men criticize evangelists and Christian workers? Why is it they are so often misrepresented and slandered?" That friend asked an important question and I will give you my answer to him. "You have a bank.

The Devil is not against your bank one way or the other. There is a store up the street and the Devil is neither a friend nor an enemy of that store. He is not interested. You go get a sign and put it out in front of your bank and say, 'This bank stands unqualifiedly for the Word of God. It is a Christian institution. It believes the Bible from cover to cover. It believes that God created man in His own image and man fell into sin. It believes that Jesus Christ died on the cross shedding His blood for the redemption of a lost world. This bank stands unqualifiedly for the old-time religion and the absolute authority of the Bible!' Put out that sign and you will make the Devil angry and he will be against your bank."

As soon as Jesus Christ was born the Devil tried to kill Him. The religionists of His day hounded Him wherever He went. He was lied about. They said He was no friend to Caesar. They spat on Him. They put a crown of thorns on His brow. They nailed Him on the cross. His opposition was nothing but satanic opposition. The Devil was against Him. John the Baptist got his head cut off because he told the truth. The Apostle Paul was persecuted because many of the Jews of His day wanted the world to believe Jesus Christ was dead. Paul told them that He was not dead, that He had met Him on the Damascus road. The early church was persecuted because Christians wouldn't compromise. Martin Luther, John Knox, John Wesley, Dwight L. Moody, and every great uncompromising preacher in the world has been lied about and slandered. Beware of the minister about whom you have never heard a slander. "Woe be unto you when all men speak well of you." If you live godly you will suffer persecution.

"Him that cometh unto me I will in no wise cast out." Those wonderful words fell from the lips of our Lord! For two thousand years people have been coming to Him and He never has cast out anybody—old people, young people, good people, bad people, all sorts of people have been coming to Him. There are no hopeless cases if you can get them to Jesus. All cases are hopeless away from Jesus. There is no name given under Heaven among men whereby we may be saved but the name of Jesus.

"I am not interested in doc-

trines, I am interested in a Christian experience." That is what a minister said in a pulpit not long ago. That statement sounds very good until you analyze it. As a matter of fact, all Christian experience depends upon the doctrine of the atonement. This doesn't mean that a man has to understand the atonement to have a Christian experience, but the Bible states explicitly that without the shedding of blood there is no remission. Since the Bible is true, then the salvation of the soul depends upon the blood atonement which Jesus Christ made on the cross. The Bible teaches clearly that the death of Jesus Christ was substitutional and vicarious. He took our place. He died on our account. He bore our sin in His body on the cross. That is plainly taught in the Scripture. All the Bible doctrines have a practical value. Since Christ laid down His life for us, then according to the Bible we should lay down our lives for the brethren. Since He bore His cross, we should take up our cross and follow Him. Since He was obedient unto death, we should be obedient unto Him. Since He is coming again and may come any time, we should be looking for Him and should keep our lamps trimmed and burning.

"Offer unto God thanksgiving; and pay thy vows unto the Most High." This is the 14th verse of the 50th Psalm. God has declared in this Psalm, "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." He further said, "Will I eat the flesh of bulls, or drink the blood of goats?" In God's plan of redemption, sacrifice is essential. The Old Testament priests were in a sense butchers. They spent their time shedding blood which our Lord was to shed on the

cross. The Bible makes it plain that without the shedding of blood, there is no remission. The Bible, however, makes it clear that obedience is better than sacrifice. The religion of the Old Testament became mere formality. That is what God is talking about when He says, "Offer unto God thanksgiving; and pay thy vows unto the Most High." A man that is not thankful is not right. A man who breaks his vows with God is not at heart honest. One day a man told the writer, "I am an honest man. I will trust my honesty to take me to Heaven. I pay my debts." The reply was, "You do not pay your debts. You owe God something. 'Will a man rob God?' You have robbed Him." Every man on earth is obligated to Almighty God, and the man who hasn't enough grace in his heart to say "thank you" and who hasn't enough of the real Bible religion to pay what he owes God, his religious forms can mean nothing to him.

We are told in the Bible that many conditions will prevail, and here is one significant statement about ecclesiastical conditions: Men will have a "form of godliness; but denying the power thereof." More and more the religion of our age is becoming formal, technical, ritualistic, and cold. People go to church. They sing the hymns, and they actually read the Bible; but there is very little real, honest-to-goodness spirituality in the average church. The outstanding spiritual emphasis of our day is more or less what we call independent or free-lance effort. Ecclesiasticism, in many instances, has become an end in itself rather than the means to an end. When the church becomes an end in itself, it ceases to function as God meant for it to function. The

(Continued on page 6)



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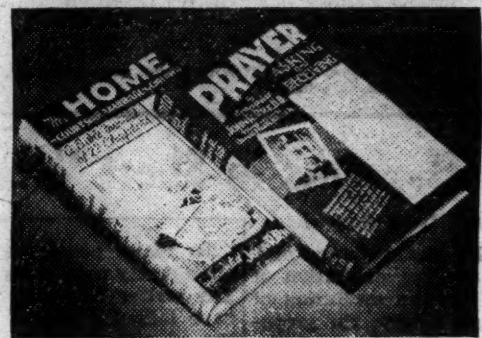
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EVANGELIST

Herb Rosell

THIS WEEK'S ILLUSTRATIONS and QUOTES

WHAT IS CHRISTIANITY?

In the home it is kindness.
In business it is honesty.
In society it is courtesy.
In work it is fairness.
Toward the unfortunate it is pity.
Toward the weak it is help.
Toward the wicked it is resistance.
Toward the strong it is trust.
Toward the fortunate it is congratulations.
Toward the penitent it is forgiveness.
Toward God it is reverence and love.

—Christian Digest

MANY WOULD BE SCANTILY CLAD IF CLOTHED IN THEIR HUMILITY.

CONSECRATED PATIENCE

A Quaker had a quarrelsome neighbor, whose cow often broke into the Quaker's well-cultivated garden. One morning, having driven the cow from his premises to her owner's house, he said to him, "Friend, I have driven thy cow home once more, and if I find her in my garden again—"

"Suppose you do," his neighbor angrily exclaimed, "what will you do?"

"Why," said the Quaker, "I'll drive her home to thee again, friend." The cow never again troubled the Quaker.

—H. PICKERING

"AMID THE STERNEST TRIALS THE MOST UPRIGHT CHRISTIANS ARE USUALLY REARED."

—CHARLES H. SPURGEON

FROM WHERE YOU STAND

The soldiers saw in Christ a criminal, with cruelty.
The women saw in Christ a benefactor, with sorrow.
His mother saw in Christ a Son, with anguish.
The disciples saw in Christ blighted hopes, with perplexity.
The first thief saw in Christ a malefactor, with hardness.
The second thief saw in Christ a King, with patience.
The centurion saw in Christ divinity, with conviction.

—Selected

(From the book of 95 pages, DRIFTWOOD. Price, paper binding, \$1. Sword of the Lord Publishers, Wheaton, Illinois.)

Big Thoughts in Short Words

(Continued from page 5)

church is the means to an end. The end is not the exaltation of the church, but the exaltation of the Lord Jesus Christ, the propagation of the Gospel, and the winning of lost sinners to Jesus, who is the only Saviour that can save men. The church cannot save. If the church is ever saved, the Lord Jesus Christ will have to save it.

So many people say, "Well, I am a pretty good church member." The writer has met people who have talked like that with whom the church is a sort of hobby like a secret order is a sort of hobby with members in the secret order.

What this nation needs is a revival in the churches. The revival that is now on in many sections of the country is not really a church revival. People are being saved because they are hearing the Gospel and their hearts are hungry. Many of these people have gone to churches and have not gotten what their hearts wanted. If the churches will not do the job that ought to be done, God will raise up independents and free lances to do it. The Bible says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." In all of our wide experience (and we have had a lot of experience over a period of many years), we have never known a high-church, ecclesiastical preacher who had the ambition to control ecclesiastically who had any spiritual power. We have known some preachers who did have spiritual power until they began to exalt the ecclesiastical organization above the Lord Jesus Christ.

When the writer was a boy, a Baptist was a man who believed certain things, and a Methodist was a man who believed certain things, and the same was true of the other churches. The tendency today is to judge a man's loyalty to his denomination, not because he believes certain things but because he supports certain man-made programs, and many of these programs are such a burden on the backs of the people that they have no time to go out and "rescue the perishing and care for the dying."

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THE SWORD OF THE LORD
When Answering Advertisements

Miracles of Science

(Continued from page 2)

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

The Bible abounds with remarkable statements regarding God's willingness and desire to assist us in the battle of life—to make living as easy and pleasant as possible. He wants us to be happy, and without exception those who have accepted God's challenge and have joined company with Him, have rejoiced at the astonishing results.

I would like to let the Bible speak for itself. Will you read some of its great words?

"The Lord is my light and my salvation; whom shall I fear? the

Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27:1.

"But the salvation of the righteous is of the Lord: he is their strength in the time of trouble."—Ps. 37:39.

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:2.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zeph. 3:17.

GETHESEMANE

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in the darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine"; who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox

All these varied benefits, which are assured to those to whom the promises come, are, if true, of great moment. Can every one claim God's protection and care and blessing? There is a loose way of thinking today which seems to take for granted that any one, in time of trouble or distress, can utter a cry for help, and God is bound to come immediately to the rescue. Then, the one who has prayed seems to think that, after the crisis is past, he may again

forget all about God until the next crisis.

This attitude reveals an entirely mistaken view of the situation. You will have noticed that all the promises of help are to God's children—to those who are members of His family and so can call Him "Father." We hear much of the Fatherhood of God and the Brotherhood of man. The terms are not founded on truth. God is not the Father of all, nor are all men brothers. God is Creator of all, but to become His children and have the right to address Him in the new and glorious capacity of Father, with all that word implies, requires a new birth. Jesus said, "Ye must be born again." We were born once, but the Bible tells us we were "born in sin" and "were by nature children of wrath." So, a new process of "birth" is necessary to change us from children of the Devil to children of God. Those who have undergone this transformation are then brethren, "heirs of God and joint-heirs with Jesus Christ," but not before.

In brief simple words, we must take Jesus as Saviour, relinquishing our old self and permitting Him to be Master of our lives. Then He becomes our great Burden Bearer. Friend, is the load heavy? Are you staggering under its weight? Let Him have it. Then straighten your shoulders and know the joy of being a free man in Christ. Will you?

(From the book, MIRACLES OF SCIENCE, now out of print.)

Sword of the Lord Wheaton, Illinois

Dear Christian Friends:

Knowing I can trust THE SWORD OF THE LORD to be true to Christ and the Bible, and to expose sin, and knowing that no false teaching will be tolerated in its pages, I want my friends to be blessed by its weekly visit 52 weeks in 1955. Here is my Christmas list. Send Gift Card to each. I understand the paper will begin with the Christmas issue:

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Coming Up in '55

(Continued from page 7)

fear and trembling. I have been surprised and greatly humbled at the way God, in His loving mercy, has seen fit to use it. Already 160,000 copies have been printed in ten large printings in English. It has become the best seller on prayer in the English language. The book has been translated into Spanish and is being published in Mexico. It has already been published in two editions in Denmark. We have just given permission for the publication of a translation in Finland. Everywhere I go people come to tell me how their lives have been changed and how God has wonderfully answered their prayers after they learned to pray through the Bible teaching in this book. I am grateful. How I do long to give God the credit and glory, for it all rightly belongs to Him.

Actually, the book is very simple. It has plain, believing Bible teaching with many, many Scriptures and illustrations of answers to prayer.

Some time ago we sent out a questionnaire to many, many readers of THE SWORD OF THE LORD

asking their counsel. Had they read the book on prayer? Would they like to have the chapters printed in THE SWORD OF THE LORD? To our surprise the replies were almost unanimously alike. Those who had not read the book on prayer all voted that they would like to have it published. But the surprise was that those who had copies of the book on prayer wanted to see the chapters published in THE SWORD OF THE LORD also.

I have hesitated for long months about starting publication of these chapters. For one thing, I hesitated about putting so much of my own writing in THE SWORD. Now I am surrendering to the advice of my associates and the many friends who have asked for these chapters. They will begin serially, one chapter a week, in THE SWORD OF THE LORD some time in January and will all be published in the first half of 1955, God willing. I can only say that if they prove to be as great a blessing by being published in THE SWORD OF THE LORD as they have been to those who have read these chapters in the book, I shall be deeply grateful to God. Would you like to put these chapters on prayer, simple, spiritual, and blessed of God, into the hands of loved ones and friends through THE SWORD OF THE LORD? The book on Prayer sells for \$2.50, yet you may send the paper for an entire year for only \$1.50 if you send 25 or more subscriptions at this Christmas season.

2. The Third Evangelistic Sermon Contest Closes December 1: These Great Soul-Winning Appeals Will Be Published in THE SWORD in '55

The editor admits again that he is prejudiced. My heart so burns for revival and soul winning and it seems to me that there is nothing in the world as important as getting people saved. Dr. W. B. Riley used to say that every preacher ought to read an evangelistic sermon every day. I feel that every Christian needs these sermons. In nearly every family there are unsaved friends who might be led to read the sermons in THE SWORD. Thank God for hundreds of people who have found

Christ through the evangelistic sermons printed in THE SWORD. These will be the best, new evangelistic sermons published in 1955, as we earnestly believe.

How could you better bless a family, who has some unconverted people in it, than by sending THE SWORD OF THE LORD with at least 52 clear sermons addressed to the unsaved, sermons that will bring conviction, that will make plain the plan of salvation, and will win some to Jesus?

3. More Tremendous Sermons on Vital Christian Problems

June 1 of next year we will close another contest for sermons on vital Christian problems. Again we will receive sermons on communism and socialism, on Catholicism and false cults, on worldliness, on modernism, on science and the Bible. You who have been reading this series of prize-winning sermons from the last contest know how great they have been. We have never received so much mail concerning any series of messages as we have received on this last series of prize-winning sermons about Christian problems. THE SWORD OF THE LORD will continue to expose modernism, to teach the Bible, to rescue people from the deceit of false cults. How could you better serve Christian families than by putting this great material in their homes through a Christmas gift subscription?

4. Spiritual Giants of the Past Will Appear Regularly in THE SWORD OF THE LORD in 1955

As you have noticed, each week at least one full-length gospel message or Bible study article has been by some great soul winner of the past. One week it will be the moving oratory of Charles H. Spurgeon. Another time it will be the simple and sweetly illustrated teaching and preaching of Dwight L. Moody. Or, there will be a sermon by Truett, or a Bible study by Scofield or Ironside, or Pettingill. The tender appeal of Gipsy Smith and of J. Wilbur Chapman may appear; or the powerful Bible preaching of R. A. Torrey will appear from time to time. No other Christian magazine in the world, as far as we know, carries so many full-length articles, sermons, by great men of the past. This life-changing preaching, which is otherwise not available because it is out of print, may be yours through THE SWORD OF THE LORD. You may send this paper to loved ones and friends with a Christmas gift subscription.

5. Reports on the Revivals of Billy Graham, Merv Rosell, Jack Shuler, Hyman Appelmann, and Many Other Evangelists

THE SWORD OF THE LORD is, of course, a voice for evangelism. How happy we are to report great revivals! How glad it makes us when we can picture the great crowds that throng buildings and stadiums to hear the Word of God. For many years we have been saying that the day of mass evangelism was not done, that God would visit His people again in great city-wide revivals. Some reports tell of earnest preaching in a small church where ten or twenty-five people found Christ. In other cases we tell of great revivals where many thousands turn to Jesus Christ, as in the Billy Graham London Crusade, or the New Orleans campaign, which we featured last week. We are glad to say that now other good Christian magazines are beginning to feature evangelism, somewhat, as we have been doing it all through the years. You may count on the best possible coverage of revival events in America and around the world in THE SWORD OF THE LORD. God will do wonderful things in 1955 in revivals. Help Christians to keep up to date and have the inspiration of these reports in THE SWORD OF THE LORD.

6. The Editor Will Continue to Answer Bible Questions

We ask the forgiveness of our friends for mentioning another feature by the editor. We have comments in many hundreds of letters on these answers to Bible questions. Thousands of people tell us that they are more helped and blessed by these answers to Bible questions than by anything else in this magazine. So, we are grate-

"Ichabod . . . the Glory Is Departed"

(Continued from page 1)

epistles? Rome, the very capital of Romanism, completely rejects Paul's teaching as found in that book. The doctrine of justification by faith stands as the gateway to Christian experience, expounded in the letters which follow. But the gateway remains locked and barred to those who reject its message. Rome has advanced spiritually only as far as a superficial acceptance of the Gospels, and can proceed no further. Leo XIII authorized the publication and circulation of the four Gospels and Acts, with the intention that the entire New Testament should be so distributed. His successor, Pius X, unable to contradict the decision of Leo, ordered the cessation of that work. He recognized a contrary doctrine in the Epistle to the Romans, which could not further the Romanist cause.

But Martin Luther used it and its companion Epistle to the Galatians as his chief documents in the Reformation. Note that the Apostle Paul had written them against the Judaism of his day! And now, fifteen hundred years later they are used with overwhelming success against Judaism's truest successor.

The other epistle so effective against the Romanist system is that written to the Hebrews. Not only is its Gospel doctrine contrary to that of Rome, but its arguments are strikingly applicable to its ceremonial system in the matter of external similarities, such as the priesthood, the Temple, and all its carnal ordinances. Catholic commentators on the

ful if God in His mercy can use our simple and stumbling words to clear up the Scriptures. At least we believe every bit of the Bible. We have studied it with a holy passion for many, many years. We delight to preach it and teach it and explain it. If God can use these Bible explanations to help Christians, then we are deeply grateful. We will continue this feature in 1955.

7. Always Features for Young People

We are now running the very popular chapters on *Miracles From Science* by the late Dr. Arthur I. Brown. These articles, with the illustrations drawn by THE SWORD artists, have been very popular with young people. We will continue stories and other features for young people in THE SWORD OF THE LORD through 1955.

Now let us admit that we are for the preaching of the Word. The very thing that some people will not like about THE SWORD is that it preaches the Gospel. We remember that the Scripture says, "...it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). We remember that Jesus commanded, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). So, THE SWORD OF THE LORD is not merely for entertainment. We try to make it interesting. We try to make it gripping and to get unsaved people to read it; and thousands of unsaved people do read it. The headlines, the illustrations, the sub-heads, are all planned with much care and with earnest prayer to make THE SWORD OF THE LORD the most readable of papers. It does have a solid gospel message in every article and on every page.

Now we may be wrong, but we believe that nothing you could possibly give at Christmastime is likely to be as great a blessing, for the same price, as to send THE SWORD OF THE LORD. Will you make out your list quickly and send it in? Remember, if we get the subscriptions by December 1 we believe that the subscribers will get the paper by Christmas. If you get the subscriptions to us by December 10, they will still get a nice two-color Christmas card announcing THE SWORD OF THE LORD as a gift from you.

Fill out the subscription blank as shown in this paper or write your subscriptions on a separate page. You may include your own renewal at this special price if you want. Please hurry!

Pray with us that God will make THE SWORD OF THE LORD a fire of blessing in the hearts of readers in 1955!

Epistle to the Hebrews make much of certain texts, interpreted entirely contrary to their true sense. But such texts as "Where there is remission of these, there is no more offering for sin" (Heb. 10:18) are left entirely untouched.

Rome hates the message of the Bible, the Gospel, and the church of Christ, no less than those ancient Jewish leaders who plotted and secured the death of Christ, the Son of God.

Originally the people of God, the ancient Jews, departed from the doctrine revealed to them through the Law and the Prophets, and were finally perverted into the principle enemies of God's people. In the same manner, the Roman Catholic church was once identical with the church of Christ, was the custodian of the Gospel, the pillar and ground of the truth. But she, too, began very early to kill her prophets and garnish their tombs, as it were, by piously canonizing her own victims.

We should not conclude quickly that Romanism is altogether parallel to ancient Judaism. The system as we know it today has had a complex origin. Basically and originally it was Christian, and to date holds many if not all the essential Christian doctrines intact—except indeed, those which are distinctly evangelical, such as justification by faith and the universal priesthood of believers. When Rome's cisterns cracked and dried, she put out roots in search of water from other springs. And she has found them in the varied heathen religions and pagan philosophies. The Judaistic root was put forth, probably last of all, in search of justification for its non-Christian doctrines. And it was not difficult to find them in the Old Testament law, the Apocrypha and the Talmud—and in so doing they have adapted, conformed and revised their system until they have made themselves a kind of Jew in a Christian era. But they are Jews without a genealogy, without the Law, without the Temple, without the sacrifices or the testimony of God. They are Jews only in a special sense: apostate, legalistic enemies of the Gospel, having not the Spirit, not true Israel, but only a "synagogue of Satan."

The Romanist system answers to, and may be identical with those symbolic pictures of the Revelation—the woman in scarlet, the Great Harlot, and the false church of the last days.

I have noted seven distinct areas of similarity between the two systems. We will examine them briefly, one by one.

1. Legalism

The chief fault of the Jew was his legal approach to justification. From the very beginning of the Mosaic covenant, and increasingly throughout Jewish history, God's plan of salvation was misinterpreted. The Law was given to instruct His people in righteousness, and to convince them that salvation was possible only through His mercy. But Paul says of them, "Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works" (Rom. 9:31, 32).

This principle at work among the Jews may be seen in their insistence on outward conformity to the law and the traditions of the elders, their rejection of Christ who brought a message of grace, and their neglect of the weightier matters of the law, justice, mercy and faith (Matt. 23:23). In the book of Acts we see them stirring up trouble, trying to kill Paul, and perverting his doctrine. Even believing Jews were largely bound

(Continued on page 8)

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"Ichabod . . . the Glory Is Departed"

(Continued from page 7)

by legalism, in their insistence on circumcision, and keeping the Mosaic covenant. Nor were Peter and "even Barnabas" free from that same inclination.

It is possible to be more tolerant of the blindness of the Jews in a pre-Christian era, for the doctrine of justification by faith was concealed rather than revealed in the Old Testament. But the Romanists have sinned in the face of the clear light of the New Testament. Though every epistle, including the controversial one by James, is in full harmony with the teaching, Rome will have none of it. She seeks to establish her own righteousness.

The Roman theory is that grace must be merited by good (i.e., religious) works, and that the two—faith plus works—secure the grace of God for salvation. The Council of Trent pronounced thirty-three anathemas on those who did not accept their views, and upon all "who assert that good works do not co-operate with faith in securing our justification and that such works are merely the fruits of justification." They appeal to James' statement (2:24) "Ye see that by works a man is justified, and not only by faith." Here works is claimed to be the basis for justification, in addition to the faith. They do not see that James was merely insisting that works are the necessary fruit of faith, and that without them, faith is shown to be unreal.

Jesuit Father Ripalda's catechism in Spanish contains the question and answer: "And to be saved, what must we do? Keep the commandments of the law of God, and those of the holy church, and the obligations of our state." Here there is nothing of faith or grace, but the teaching of salvation by works.

Other evidence could be added to show that the Roman doctrine of justification is one of works. But the best proof is that of a Roman Catholic authority, Cardinal Bellarmine, who said:

"We . . . do not believe that any inward virtue is to be required (for salvation), but only an external confession of faith and participation in the sacraments."

And in this, they seem to have outdone the Jews themselves!

2. Sacerdotalism

Sacerdotalism is the doctrine that a priesthood is necessary for the service of God. Among the Jews, the Aaronic or Levitical priesthood was a divinely ordained institution. Its chief functions were the offering of prayer for the people, and sacrifices for their sins.

God designed the priesthood to impress the Jews with their need of a mediator through whom to approach the holiness of God. The high priest had certain functions even more exalted than those of the rest who served in the daily routine. Once a year he entered into the Holiest of Holies, with the blood of a sacrifice for the sins of the nation. And by the very infrequency of his entry into that holy place, man's separation from God was the more greatly emphasized.

All the various functions of the Levitical priesthood were fulfilled in Christ, the One ordained of God to be the eternal Mediator between God and men, offering continual prayer, and one eternal sacrifice to God. And superseding the capacities of any human priesthood, "He ever liveth to make intercession," and dwells in the Holiest place, in Heaven itself.

The apostles of Christ were thoroughly acquainted with Christ's position as the true High Priest of our confession. It never

occurred to them to serve God in the capacity of priests. Nor could they, in fact, for they were not of the tribe of Levi. Neither did they imagine that they had been called upon in any sense to establish a new order of priests, supplanting the Old Covenant priesthood. In the New Testament there is no hint of any such priesthood. Rather, all believers together are called a kingdom of priests, by virtue of their participation in the priesthood of Christ.

But the Roman church has no such concept of the universal priesthood of believers. That church is a hierarchical organization, composed of many thousands of priests, grading down from the pope who is the high priest of the system, to the humble parish priest, and his assistants. In theory, the system is based on an apostolic succession of priests and popes, traceable to the Apostle Peter, who received his ordination as Christ's vicar from the Lord Himself. The chief proof text is well known:

"Thou art Peter, and upon this rock I will build my church . . . I will give unto thee the keys of the kingdom of heaven."—Matt. 16:18,19.

Peter then, it is claimed, received the primacy above the other apostles, and established the church at Rome. All popes and priests are said to have been ordained in a direct succession from Peter.

In reality, the idea of a priesthood was a gradual development. In the third century it began to be customary to call ministers "priests." It received a formal statement at the time of Leo I, about 450 A.D. Jerome, living in the fourth century, arbitrarily varied his translation of the Greek word *presbyteros* to read, in different contexts, *senior*, *major*, *old man*, *priest* and *presbyter*. This was definite falsification. And the modern Rheims version of Jerome's Vulgate, almost consistently translates the word as "priest."

But Roman theologians apply certain Bible texts in support of the sacerdotal theory. Principal among them is Hebrews 7:11,12, which is violently wrested, exactly opposite to its true sense: "It was necessary that another priest should rise after the order of Melchizedek and not be reckoned after the order of Aaron. For when the priesthood is changed, a change of law necessarily follows" (quoted from the Vulgate). Passing over the clear reference to Christ in this text, these words are used to "prove" that a Christian priesthood was hereby established!

But for many years one of the chief modern functions of the Roman priesthood did not appear, that of the absolution of sins. In earlier centuries, the popular idea of the priestly function was that he merely declared sins forgiven on the basis of the sinner's change of heart. This view prevailed before 1200 A. D. After this date another view gained acceptance, that the priest himself actually forgave sins. The Council of Trent made it official in these words:

"(The priest's act) is not a bare ministry of announcing the Gospel or of declaring that sins are forgiven, but is after the manner of a judicial act, whereby sentence is pronounced by the priest as a judge."

This goes far beyond the Jewish concept of the priesthood, for they thought Jesus blasphemed by suggesting that a man could forgive sins (Matt. 9:3).

It should be clear that the Roman priestly system does not derive from Christianity, but from Judaism, though it sought support from the New Testament. Having no understanding of the progress from the Old to the New Covenant, nor of the manner in which Christ fulfilled in Himself all the functions of the old priesthood—and having no grasp of a complete salvation through the sacrifice of the body of Jesus Christ, Rome has established a priesthood which has no divine authority or approval. It has violated, too, a basic law of God in so doing, for "no man taketh the honor unto himself, but when he is called of God" (Heb. 5:4).

3. Sacramentalism

One of the peculiar features of

ancient Judaism as popularly practiced, was its sacramentalism. By this is meant that the ceremonies of that religion, even those which were ordained of God, were viewed as capable of imparting some grace from God by their mere observance. This sacramental view was, of course, without God's approval. The prophets cried out against such perversion in words like the following:

"Hear the word of Jehovah, ye rulers of Sodom . . . ye people of Gomorrah; what unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt offerings of rams, and the fat of fed beasts . . . Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies . . ."—Isa. 1:10-13.

Jesus too, decried this sacramentalism:

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law . . ."—Matt. 23:23.

In a similar way, Roman Catholicism has embellished the simple ordinances given to the church, and has added many others of their own invention, thus adopting a sacramental view of the Christian faith. However, they have gone far beyond their Jewish prototypes in fixing this view as the official doctrine of their church. Whereas Jesus gave His disciples only the two ordinances of baptism and the Lord's Supper, to be observed as symbols of Christian truth, the Romanists began early to depart from this apostolic simplicity and substitute a wonderfully new version of it all. Under the influence of the mystery religions of the Greeks, baptism acquired a magical value, and began to be called "the laver of regeneration." It was held to be the direct means of God to the regeneration of the soul.

Early in church history, the ordinances and other ceremonies began to be called "sacraments," and were multiplied to a large number. Only in the thirteenth century were they reduced, and fixed at seven. These seven which follow, are considered to have the sacramental value which church authorities attached to them:

"Baptism (is adapted to) want of spiritual life, confirmation to give strength to those recently born, the eucharist to overcome the temptation to fall into sin, penance to cover sins committed after baptism, extreme unction to clear away sins left by penance, ordination to meet the lost condition of mankind, matrimony to aid in resisting concupiscence" (Schaff).

But the seven sacraments do not exhaust the sacramentalism of the Romanist system; for there are other religious acts which are said to forgive venial sins. Father Ripalda's catechism gives the following data:

"Venial sin is forgiven for one of these nine things:

- 1) for hearing mass with devotion
- 2) for communing worthily
- 3) for hearing the Word of God
- 4) through episcopal blessing
- 5) for saying the "Our Father"
- 6) for general confession
- 7) through holy water
- 8) through holy bread
- 9) for beating the breast

All this said and done with devotion."

Romanism, then, is clearly characterized by a sacramentalism like that of the ancient Jewish religion, in which the religious act is considered as having merit in itself, while the "weightier matters of the law, justice, mercy and faith" are left undone.

4. Traditionalism

Until the time of the restoration of the Temple and the return of the Jews from their Babylonian captivity, the Jews' religion remained fairly pure from the pagan ideas which surrounded them. In each case when there was a departure to heathen practices the prophets were able to recall them eventually to the purity of the revealed doctrine and practice. However, after the time of Malachi, there was heard no authoritative voice in Israel against such apostasies during the four hundred years called the "Silent centuries." This office was taken over by the Maccabees, fol-

lowers of Judas Maccabaeus. They were the reformers of their day, protesting against the worldliness and sin of the Jewish people. Setting an example by a holy life, separated from worldly contaminations in the strictest adherence to Jewish ceremonial law, they gained the name of Pharisees, or separatists. Their special interpretations of the law bore fruit in a vast number of practices, in themselves harmless perhaps, but unauthorized by the Scriptures. These came to be the accepted practices of Judaism, and were observed with such zeal and bondage as to finally obscure the divinely ordained ceremonies, and overshadow the importance of the truer moral and spiritual teachings of the law.

Jesus found it necessary to oppose and denounce these now false leaders of the people, and condemn their side-stepping of the true law through their traditions, handed down for at least two centuries. In answer to the question of the Pharisees, "Why do thy disciples transgress the tradition of the elders?" Jesus replied:

"Why do ye also transgress the commandment of God because of your tradition?—ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father. And ye have made void the word of God because of your tradition."—Matt. 15:2-6.

The traditions taught then were later recorded in the Talmud, which is now the test of Jewish orthodoxy rather than the law of Moses.

Roman Catholicism has taken a similar course, rejecting the Word of God as the true authority, and putting in its place its own traditions handed down from antiquity; also later church decisions contrary to the Scriptures, and even modern inventions never known in antiquity, but palmed off by the popes as "traditions." So far from the way of truth have they erred.

Peter and the apostles said that "We ought to serve God rather than men" (Acts 5:29). Rome has said "That we ought to serve God according to the traditions of the ancients." Cardinal Bellarmine said "That we ought to receive with the obedience of faith many things which are not in the Scriptures."

Paul said to the Corinthians that they should learn the meaning of "nothing beyond the Scriptures" (I Cor. 4:6 in the Greek). Rome's deviation from this principle is complete. She has declared that tradition is of equal importance with the Scriptures! And the real effect is to make it contrary and superior to the Scriptures.

A rather complete list of Rome's traditions up to the present date, would include the following:

- 1) Transubstantiation, and the sacrifice of the mass
- 2) Withholding the cup from the laity
- 3) Five of the seven sacraments
- 4) The priesthood
- 5) The celibacy of the priesthood
- 6) The ascetic life of monk and nun
- 7) The use of religious vestments
- 8) Doctrine of the church hierarchy

- 9) Apostolic succession
- 10) Primacy of Peter, the church of Rome, and the pope
- 11) Infallibility of the pope
- 12) The confessional
- 13) Prayers and masses for the dead
- 14) Doctrine of purgatory
- 15) Sale of indulgences
- 16) Observance of holy days
- 17) Doctrine of supererogation
- 18) Justification by faith plus works
- 19) Salvation by intellectual faith, plus obedience to the church
- 20) Baptismal regeneration
- 21) Use of candles, bells, incense, etc., in worship
- 22) Veneration of images and relics
- 23) Intercession of saints, angels and the Virgin Mary
- 24) Immaculate conception of Mary
- 25) The assumption (glorification) of Mary
- 26) Sinlessness and perpetual virginity of Mary
- 27) The co-redemption of Mary with Jesus

And the list will never be complete as long as the Roman system survives. A request for a list of traditions which were authoritative was rejected by the Council of Trent on the ground that it would bind the church's hand in the future!

If it should occur to us to wonder about the source of this mountain of useless tradition, the answer might be found in the moral theology of Alphonso de Liguori. In 1874, Dollinger, a Roman Catholic, was protesting the elevation of Liguori to the doctorate of the church. He described him as a "man whose false system of morals, perverted worship of Mary, and habitual use of the crassest fables and fabrications turn his writings into a storehouse of lies and errors. In the whole course of history there is, so far as I know, no example of such a monstrous and pernicious perversion of the truth" (Schaff).

If such a man as this has been elevated to the doctorate of the Roman church, and his works studied by every candidate for the priesthood, it is not difficult to discover the spirit of error in Romanism which has given birth to such false traditions. We agree with early evangelical confessions of faith which liken all such tradition to the burdens imposed by the ancient Pharisees, "vexing the consciences of men to despair."

5. Exclusivism

Had Job known his nation at the time of Christ, he might have said to them as he did to his three friends, "No doubt but ye are the people, and wisdom will die with you" (Job 12:2). Their many gracious privileges, such as the adoption, the Shekinah glory, the covenants, the Mosaic legislation, the divine service, the promises and the patriarchs (Rom. 9:4, 5), had become matters of pride and boasting. There was an exclusivistic spirit in them, making for self-righteousness and hatred of other nations. The Pharisees were the epitome of that spirit, in that they "set all others at naught" (Luke 18:9).

The Jews felt that salvation was their exclusive privilege, as by

(Continued on page 9)

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"Ichabod... the Glory Is Departed"

(Continued from page 8)

birthright. They boasted "We are Abraham's seed" (John 8:33). John the Baptist cut them short, saying "Think not to say within yourselves: We have Abraham to our father—God is able of these stones to raise up children to Abraham" (Matt. 3:9).

Salvation, to be sure, was of the Jews, for so God had ordained it. All who would be saved were obliged to assume the obligation to practice the Mosaic law, and receive the rite of circumcision. But the total effect upon the nation was the breeding of a selfrighteous, exclusivistic spirit among them. All non-Jews were "dogs of the Gentiles," and the thought that the Messiah should save the Gentiles, made them boil with rage. Jesus Himself was in danger of being dashed to pieces over the cliff at Nazareth when He suggested the superior spiritual state of the Widow of Zarephath and Naaman the Syrian (Luke 4:25-29).

When the early church was relieved of its long persecutions, and came into the enviable position of being the official religion of the Roman Empire, it became more conscious than ever that it was God's custodian of the word of salvation. And with that realization was born an exclusivistic spirit, like that of the Jews. Tertullian rightly expressed the truth about where salvation was to be found, declaring "outside of Christ there is no salvation." But Cyprian, who lived after his day, changed the expression saying "outside of the church there is no salvation."

The Athanasian Creed introduced another subtle departure from the truth; for, at the close of the new doctrinal formula were added the words, "which, if a man does not believe, he cannot be saved." In this statement the test of faith became formal adherence to a statement of the truths of the Gospel and related doctrines, rather than a personal knowledge of Christ, the Son of God. Subsequently, the bishop of Rome fell heir to the spoil after the Great Schism between the East and the West, and claimed to be the exclusive head of the church. Finally, in 1302 A.D., the spirit of exclusivism found its culmination in the bull "Unam Sanctam" (literally, "one salvation"), issued by Boniface VIII.

In brief, this bull makes the following claims:

- (1) All men owe allegiance to the Bishop of Rome, and should be in the Church, which is the Noah's Ark of salvation.
- (2) The pope has authority over both spiritual and civil realms.
- (3) In order to be saved, it is necessary to be subject to the Roman pontiff.

The bull was denounced by Philip IV of France, Wycliffe in England, and Huss of Bohemia. But for all the opposition it aroused, the bull remains today as an essential part of Romanistic exclusivism.

The Spanish Inquisition came as a logical result of this spirit and resulted in the horrible death of tens of thousands of "heretics" and those suspected of heresy, and even those who showed any mercy to a heretic. The Roman church has attempted to repudiate the Inquisition as a product of a by-gone day, something that could not be repeated in this day or enlightenment. But the original bull of "Unam Sanctam" has never been repudiated. Furthermore, it is not commonly known in spite of increasing publicity, that literally hundreds die every year in Latin America because of their evangelical faith, and at the instigation of the Roman church.

Under the guise of a liberal attitude, they talk much of "religious liberty," but violently oppose it wherever the Roman church is already in control. Nevertheless, the term is constantly used, but with the special meaning of freedom from the Roman Catholic faith alone. Even educated and intelligent Catholics are persuaded to accept this twisted meaning of liberty.

A single case will serve to illustrate the point. The educated wife of a retired Mexican physician came to my home in Mexico with a complaint against my evangelical propaganda. My activities,

she asserted, were in violation of the principle of religious liberty. By teaching the Bible to the people, I was robbing them of their liberty to believe in the Roman Catholic faith. I asked her then how they could ever experience real liberty to believe what they wished unless they could hear both sides of the question. She was immediately confused, and left my home. This was a new concept of religious liberty for her.

Romanists have concluded, like their Jewish forerunners, that there are no holy ones outside their particular fold. The old Jews applied the condemnation of sinners (such as quoted by Paul in Romans 3) strictly to the heathen, rather than to themselves. Cardinal Bellarmine manifested a similar spirit when he wrote, "Among the heretics there is no one who is good." They are also bold to declare that Protestantism never produced any saints! but in the Roman Catholic sense, of course.

Still another betrayal of that exclusivism, is their claim that the pope has the exclusive right to rule in every way on earth. Messianic prophecies furnish them with their best proof texts, such as:

"He shall build an house for my name, and I will establish the throne of His kingdom for ever."
—II Sam. 7:13,

and,
"Kiss the Son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled."
—Ps. 2:12.

And Rome's exclusivism is so intense, that all who do not yield to her are condemned forever to the eternal fire and brimstone—or better still, wherever she finds it possible, to more tangible flames like those that consume John Huss.

6, 7 Apostasy and Incurability

Apostasy is said to exist whenever religious leaders officially oppose the truth of God. Apostasy in a latent form certainly existed in the Judaistic system many years before Christ brought that hidden character to the fore by His inescapable presentation of the truth of God. For three years Christ taught openly. His miracles of healing, of provision, and of raising the dead, together with the miracles of His words, made Him known to all. Each of the various sects of the Jews and the rulers of the people, had opportunity to put Him to the test. Yet each was put to silence by His searching replies. And when they were unable to answer His own queries, they left off trying to trap Him in His speech.

When it became clear that the Jewish leaders had only hatred and intolerance for Jesus, the people began to ask, "Can it be that the rulers indeed know that this is the Christ?" (John 7:26). Various passages make it clear that they were reasonably sure that He was—yet yielding to unbelief, they rejected Him. They feared to answer His question about the baptism of John, "Whence was it? from heaven or from men?" knowing that He would shame them with His reply, "Why did ye not believe him?" (Luke 20:1-8). When they accused Him of casting out demons by the prince of demons, He immediately warned them against the unpardonable sin of blaspheming against the Holy Spirit (Matt. 12:24-32). After the crucifixion they sealed His tomb in fear that His words might be true. Then when it became evident that a miracle had taken place, they paid the watchers to propagate a lie (Matt. 28:11-15). The Jews were guilty of the unpardonable sin by rejecting the truth of God in the face of all possible evidence in its favor. And because it was an official rejection, Judaism became an apostate religion. They rejected both the Messiah of the Scriptures, and the Scriptures which testified of the Messiah.

The Romanistic church stands today in a position comparable to that of Judaism. It was the church of Christ while it had not yet begun to reject the truth of which it was the custodian. But while there was no other body

which could be identified as Christ's church, though it contained latent apostasy, it retained within its folds all there was of the true church.

From time to time there were voices raised against the doctrines and abuses in the church, as also there were prophets among the Jews who cried out against their sin and formalism. And as they were stoned, beheaded, and sawn asunder by the only "people of God," so the Roman church has tortured and burned the prophets whom God raised up as a testimony against her. The names of Wycliffe, Huss, Savonarola, Waldo, all call to mind the treatment Rome gave her prophets.

But the time came when, like the Jewish nation, the Roman church met a test by which it was to stand or fall. But Luther's voice like the rest, went unheeded, and the long overdue Reformation came. The Roman church split apart into an apostate church and a believing remnant. Excommunications and anathemas, papal bulls and bonfires followed, but the Reformation was an established fact. There were attempts to agree, such as the famous Diet of Spire, in which long and futile debates were unable to heal the breach. A "Counter-Reformation" followed,

which was supposed to be a moral reform. But there was no retraction by the Romanists of their settled, historic errors. The Council of Trent made those anti-biblical traditions of some sectors of the Roman church, the established and official doctrines of the new and apostate organization.

This was the beginning of the end of Rome's touch with God. The principle laid down in Scripture came into full operation: "They will proceed further in ungodliness" (II Tim. 2:16). All of Rome's subsequent actions and decrees are a demonstration of it. The "Moral Theology" of Alphonso de Liguori, written about 1600 A. D., was an early result of the corruptive tendency not at work. The later papal decision to elevate the grossly immoral moralist to the doctorate of the church, was another step downward. Other doctrines have come: papal infallibility, the elevation of Mary to an equal if not superior place to that of Christ, and the deliberate perversion of Scripture. This has all come from the fact that God has rejected them, for they refused to have God in their knowledge. "Ichabod" might well have been written across the whole Romanist system the day they rejected Martin Luther and his God.

But the testimony against Rome is not yet complete, though it has been constant. The vast store of evangelical literature in their possession leaves Roman leaders without excuse. And there have been letters written by priests and bishops to their superiors telling them of their rejection of Romanism, and their acceptance of Christ and the Gospel. There have been many thousands of testimonies given by dying witnesses for

(Continued on page 10)

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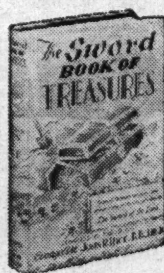
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"Ichabod... the Glory Is Departed"

(Continued from page 9)

Christ. There have been many true miracles witnessed by Romanists as an answer to their own unspiritual inventions and pretended miracles. And not least of all has been the evidence of the love, joy, peace, longsuffering, and all the fruit of the Spirit, in the lives of evangelical believers they have known. The lack of that same fruit has stirred many to a deep hunger for such reality in their own experience.

The heart of every believer who has learned and understood the pitiable condition of the Roman church, longs after its people with the same spirit in which Jesus cried over the Holy City so long ago:

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her

wings, and ye would not! Behold, your house is left unto you desolate."—Matt. 23:37, 38.

Yet on behalf of those who are still within the ranks of a desolate church, we may labor and pray with great confidence. The glorified Christ has said:

"Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

But hear His invitation too: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30.

—THE END—

Unseen Resources

(Continued from page 1)

Hagar had not seen the well which God had provided.

So it is with all of us day by day. God's loving-kindness and provident care is all about us, unseen, unrecognized, unappreciated and often unclaimed. A child of God has unseen provision for all his needs. He only lacks having his eyes opened that he may see.

Do you suppose that God had instructed Abraham to hearken to Sarah and send the slave-girl-wife with her baby and his away into the wilderness to die? (Gen. 21:12). Would God now leave them to suffer with no thought and no care for their needs? Does God not care about a mother's anguish or a baby's cry? Many of us act as if He does not, but oh, my dear reader, God does care and God does provide!

In verse 17 the Scripture says: "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is."

"And God heard the voice of the lad." The dear Lord has a tender heart and He cared more for the thirsty boy than his mother did. God heard!

It is a shameful and wicked trait of human beings, even of Christians, that they do not constantly recognize and praise the boundless mercies of God. He causes it to rain upon the just and the unjust. He pours out upon us, from his horn of plenty, a thousand mercies every day. The Psalmist reminds us to praise Him "who daily loadeth us with benefits" (Ps. 68:19). Man feels so independent that he thinks he does not need God. Then in his failure and want, man naturally feels that there is no help.

God heard the voice of little Ishmael, and why should He not hear ours? Do you fear that there will not be bread for tomorrow? Do you fear your little ones will not have cover from winter's cold or garments for their nakedness? Then you need your eyes opened so that you may see the unseen well, the unseen provision of a loving God for His people.

Jesus taught us a lesson from the sparrow. Not even one of these tiny birds falls to the ground without the Father (Matt. 10:29). He taught us a lesson from the flowers. "Consider the lilies of the field, how they grow." He said, "They toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Then half in loving promise and half in indignant rebuke, Jesus said, "Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:28-30).

One of the shocking sins of Christians is that they do not believe that God will care for them. They do not see tomorrow's bread, nor even the help that they need today, and so they doubt and shame God and disgrace their profession as His children. But God always has a well when it is

needed, whether we see it or not, and God will never be too late. God will reveal His plan just in time. As He opened the eyes of Hagar and provided the water in the wilderness, so in a world where we are sojourning strangers, God has wells on every side and will show them to our blinded eyes when the time comes, if we let Him.

The Unseen Sacrifice

When Abraham was called to offer his son Isaac as a burnt sacrifice on Mount Moriah, he faithfully intended to carry out the command of God. When the wood was laid on the altar, Isaac was bound and Abraham raised the knife to slay his son. With a broken heart, yet he would obey God, believing that God would raise his son from the dead (Gen. 22:5-12; Heb. 11:17-19).

When the angel told Abraham to stay his hand, he looked about and there behind him was a ram caught in a thicket by his horns.

Abraham was willing to offer his son, and all of us should be willing to give the dearest and best we have in this world at the command of God. God never asks too much. His "yoke is easy" and His "burden is light" (Matt. 11:30). But many a time when we believe that we face the loss of everything life holds dear, God has a substitute, unseen, but at hand. How many times in my time of need I turned about, and lo! God had a lamb caught in a thicket just to supply my need. It was good that Abraham did not worry before about the sacrifice. Isaac, his son, had asked him on the way, "My father... Behold the fire and the wood: but where is the lamb for a burnt-offering?" Abraham wisely replied, "My son, God will provide himself a lamb for a burnt-offering." What a world of meaning in that reply! Abraham was a prophet (Gen. 20:7). These words of Abraham were a prophecy from God and they had a triple meaning, I think.

First of all, they meant that God would some way provide a substitute for Isaac. Abraham expected to come back down that mountain and go the three days' journey home with his dear son by his side. Some way—he did not know how—he expected God to raise him from the dead and provide Himself a sacrifice on the smoking altar.

The second and greater meaning of Abraham was that that ram caught in the thicket was a picture of our Lord Jesus Christ. Wood stands for evil works, since the bad works of Christians are likened to "wood, hay and stubble" (I Cor. 3:12). The ram caught in the thicket is a picture of Christ, our Substitute, bound for us by our sins and laid on the altar in our stead. Truly God has provided Himself a Lamb for the sacrifice, the Lord Jesus Christ, "the Lamb of God, which taketh away the sin of the world!"

Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

But the third meaning must be that God ALWAYS provides the

lamb that is needed for the sacrifice. God never sleeps; He never forgets; He is never too poor; He is never indifferent. God always, ALWAYS provides the things we need just in time, when we trust Him.

My friend, why do you always seek to have provision made ahead of time? Abraham did not look for the ram until it was time, and then God provided him. Let us be content, every one with such things as we have, "and having food and raiment let us be therefore content." The Saviour has told us, "Sufficient unto the day is the evil thereof" (Matt. 6:34). He taught us to pray, "Give us this day our daily bread," or "Give us DAY by DAY our daily bread." One day at a time is enough for a child of God who has a wise heavenly Father who revealed the well in the wilderness to Hagar and who showed the ram caught in the bushes to Abraham. Praise His dear name! God provides a sacrifice just in time for His children who trust Him. Let us rely upon the unseen resources of God.

The Unseen God

When Jacob went away from home to escape the murderous wrath of his brother, Esau, he stopped that night at Bethel and slept the sleep of a tired boy, with his head pillowed upon a stone. He had a dream, and behold a ladder ascended to Heaven and angels went to Heaven and returned on this ladder, God appeared and promised to bless him with the blessings of Abraham and Isaac. He awoke deeply moved and said, "Surely the Lord is in this place; and I knew it not" (Gen. 28:16).

There he made his vow to God to serve the true God, and to tithe his increase, and committed his career into the hands of the God of his father, Isaac, and his grandfather, Abraham. "Surely the Lord is in this place; and I knew it not" could be the cry of every Christian. Oh! that our eyes were opened that we could see that every day the place where we are, God is there, too! Many a time, if we were but tuned in to hear the voice of God, we could hear Him say as He did to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. 3:5).

God was with Jacob. Later, in thanking God for His mercies (Gen. 32:10), Jacob said, "For with my staff I passed over this Jordan; and now I am become two bands." He should have said, "With my staff AND GOD I passed over this Jordan." Jacob, the poor scheming boy who had stolen his brother's birthright, deceived his father, and yet loved and believed in God, had more with him than his walking stick when he fled penniless from home! May God grant that all of us will have our eyes opened to our unseen riches. Dear reader, if you have God, you are not poor. We ought to cry out, "The eternal God is my refuge, and underneath are the everlasting arms" (Deut. 33:27). Remember the exhortation of Hebrews 13:5-6:

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

If you have God, you have all you need. In His own way and time He will provide.

THE CHILD OF A KING

My Father is rich in houses and lands, He holdeth the wealth of the world in His hands! Of rubies and diamonds, of silver and gold, His coffers are full, He has riches untold.

My Father's own Son, the Saviour of men, Once wandered o'er earth as the poorest of them; But now He is pleading our pardon on high, That we may be His when He comes by and by.

I once was an outcast stranger on earth, A sinner by choice, and an alien by birth; But I've been adopted, my name's written down, An heir to a mansion, a robe and a crown.

A tent or a cottage, why should I care?

They're building a palace for me over there!

Though exiled from home, yet still I may sing:

All glory to God, I'm a child of the King.

Chorus

I'm a child of the King.

A child of the King!

With Jesus, my Saviour,

I'm a child of the King!

The Unrecognized Christ

Two downcast disciples walked one day from Jerusalem to Emmaus. It was three days after Jesus had been crucified and the horror and sadness of that awful event hung like a pall about them. Sorrow was written on their faces, and they talked along their journey of what had occurred. A third Person came along beside them, as the story is told in Luke 24:13-35. They told Him how their faith had fled away when Jesus died. They had heard a woman say that He was risen, but they did not believe it. The Stranger, with words that made their hearts burn, told them how foolish they had been. He showed them from the law of Moses, from the Psalms and from all the prophets that Jesus had to die and that He must rise again. The Stranger made clear to them the purpose of the crucifixion and the triumphant glory of the resurrection, and their minds and hearts were opened to understanding the Scriptures. Their faith revived and their hearts grew happy!

When they came to the little village of Emmaus, they invited this Stranger, yea, they urged Him, to come in and break bread with them. And when that marvelous One gave thanks and blessed the bread they were to eat, their eyes were opened and they knew Him AND IT WAS JESUS. Once before we were told, in Luke 24:16, that "their eyes were holden that they should not know him." Now the Scriptures say, in verse 31, "And their eyes were opened, and they knew him!"

The unrecognized Christ! He walks with you down every sad pathway, yea, even through the valley of the shadow of death. The reason you are sad is because you do not recognize Him by your side. The reason you are disappointed and your hope flees away is that your "eyes are holden" that you cannot see Him.

Oh, I pray that as men read these lines their eyes may be opened that they may see Jesus! He was with you in that sickness when you thought you were all alone, and when you were rebellious and sad, He was right there. If you had only recognized Him you would have been content.

Jesus was there when you walked through the vale of poverty, and when you climbed the mountainous trail of hardship. He was there, right there by your side, only your eyes were holden and you did not see Him! How different it would be if every day we recognized that Christ is here with us, beside us; in you and in me. God forgive us, our poor blind, carnal, worldly-minded eyes do not see Jesus, do not recognize Him though He walks by our side along the way of struggle and through the night of sorrow as well as the day of hope and joy. The unseen, the unrecognized Christ! How we need His presence! How we ought to stop and be conscious of Him, feel for Him, listen for Him every day!

Jesus gave to His disciples, and through them to us, the Great Commission and promised, "Lo, I am with you always, even unto the end of the world." Those of us who carry out the commission of Christ have a right to claim and expect this promise. Christ is with us! Yes, even if we are unfaithful. But if we have been born again, the Holy Spirit has come into our bodies to dwell, and we have been given the Spirit to cry, "Abba, Father." Every child of God can say with Lord Tennyson, "Closer is He than breathing and nearer than hands and feet." The Psalmist well said in Psalm 139:7-12:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there: If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and

thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

It is pitiful but shameful that children of God should go through this world without feeling His presence, without seeing His provision, without enjoying His protection, without delighting in Him.

Unseen Angels

When Elisha, the prophet of God, was sought by the Syrian king who would have killed him, the prophet was surrounded in the little town of Dothan by the Syrian army. It looked like a tight place. A whole army was sent to destroy one of God's ministers. It is small wonder that the young man, Elisha's servant, asked, "Alas, my master! how shall we do?" Second Kings 6:15-17 tells us:

"And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

If the armies of Satan are around about you, then you ought to know that above them and all about are the chariots of fire and the angels of God. "They that be with us, are more than they that be with them."

What the young man saw that day was not a fancy, nor just a vision. For the first time in his life, he saw things as they really were.

Today people do not believe in the miraculous, and so they, like the Sadducees, do not believe in angels or spirits. Many preachers do not believe that men can be demon-possessed, and they do not believe that God's angels guard and miraculously protect His children who trust Him; but their trouble is that they have blind eyes. They need someone like Elisha to pray for them that the Lord may open their eyes.

Psalm 34:7 says:

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

That shows that not only Elisha, but every one who fears the Lord, has the protecting care of angels. In fact, angels are meant to be our servants and ministers. Speaking of angels, Hebrews 1:14 says:

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Every heir of salvation, that is, every one who has trusted in Christ, has around about him guardian angels.

These lines are dictated as I drive from Dallas to Gainesville, Texas, in the midst of a busy, busy day. I must often drive far and fast. The highways are infested with the reckless and the drinking. In a thousand cases, accidents and death could have claimed me. I try to drive carefully, but I know that my wisdom and skill are not sufficient. So day by day I commit myself to the care of a loving Heavenly Father, and thus far through the years He has surrounded me with a convoy of angels who have kept me safe on my journeys. It is sweet to depend on the supernatural care of the messengers of God who are ministers, or servants, of us who are the heirs of salvation. I claim and delight in the protection of unseen angels. All children of God in times of danger or distress should claim these unseen re-

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Sound color
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SHADOWS OF HIS GLORY — 55 minutes
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Unseen Resources

(Continued from page 10)

sources. And this protection extends even to little children, for Jesus said, "Their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

God Give Us Eyes to See the Unseen!

Our lives are geared too much to this sorry old sin-cursed world. Christians, unfortunately, often think as much of the things of this world as do their unsaved kinsmen. We are as anxious sometimes to make money, to have position and power and to be well spoken of by men as if we knew nothing of a far better world. Children of God are sometimes so fond of the treasures that can be deposited in banks and with which one can buy houses, clothes and automobiles, that they do not lay up treasures in Heaven. Eyeglasses sometimes have two lenses; one for seeing near at hand, and another for seeing far away. Children of God who will inherit the kingdom with Christ ought to spend more time looking through their longdistance glasses. God knows we need to develop "other-worldliness." The Scripture says about this:

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."—II Cor. 4:17-18.

Our God has wells in the desert

if we but have our eyes open to behold them. There is a ram caught in the bushes when you need a sacrifice. The Lord Jesus Christ has all His righteousness available for us when we call for it. Christ died for you and His blood is available to cover every sin you ever did or ever will commit. Look away from yourself to Christ, the Lamb that God has provided.

Unseen angels are round about God's children, heavenly messengers and ministers who wait on the heirs of salvation. Let us never be afraid. The chariots of God are more than the armies of Satan. What comforting joy it should be to know that the heavenly host is our bodyguard!

Christ is ours, and He is near at hand. God is in this place where you sit today to read these words.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."—II Cor. 10:4.

Our weapons are invincible, intangible, but mighty, like all our resources.

There are too many poverty-stricken Christians. The riches of all creation are ours if we call upon, believe in, and rejoice over the mighty, the unseen, the eternal things that are ours. May God open our eyes to see the well in the wilderness, the Lamb which God has provided and the unrecognized Lord and Saviour, the One who walks by our side!

(From "Sword Book of Treasures," \$2.50. Sword of the Lord, Wheaton, Illinois.)

Prodigal Love . . . Prodigal Son

(Continued from page 1)

er has scarcely seen him before he has fallen on his neck. The condescension of God towards penitent sinners is very great. He seems to stoop from His throne of glory to fall upon the neck of a repentant sinner. God on the neck of a sinner! What a wonderful picture! Can you conceive it? I do not think you can; but if you cannot imagine it, I hope that you will realize it. When God's arm is about our neck, and His lips are on our cheek kissing us much, then we understand more than preachers or books can ever tell us of His condescending love.

The father "saw" his son. There is a great deal in that word "saw." He saw who it was; saw where he had come from; saw the swineherd's dress; saw the filth upon his hands and feet; saw his rags; saw his penitent look; saw what he had been; saw what he was; and saw what he would soon be. "His father saw him." God has a way of seeing men and women that you and I cannot understand. He sees right through us at a glance, as if we were made of glass; He sees all our past, present and future.

"When he was yet a great way off, his father saw him." It was not with icy eyes that the father looked on his returning son. Love leaped into them, and as he beheld him, he "had compassion on him"; that is, he felt for him. There was no anger in his heart towards his son; he had nothing but pity for his poor boy, who had got into such a pitiable condition. It was true that it was all his own fault, but that did not come before his father's mind. It was the state that he was in, his poverty, his degradation, that pale face of his so wan with hunger, that touched his father to the quick. And God has compassion on the woes and miseries of men. They may have brought their troubles on themselves, and they have indeed done so; but nevertheless God has compassion upon them. "It is of the Lord's mercies that we are not consumed, because His compassions fail not."

We read that the father "ran." The compassion of God is followed by swift movements. He is slow to anger, but He is quick to bless. He does not take any time to consider how He shall show His love to penitent prodigals; that was all done long ago in the eternal covenant. He has no need to prepare for their return to Him; that was all done on Calvary. God comes flying in the greatness of His compassion to help every poor penitent soul.

On cherub and on cherubim,
Full royally He rode;
And on the wings of mighty winds
Came flying all abroad.

And when He comes, He comes to kiss. "He fell on his neck, and kissed him"; kissed him eagerly, kissed him much.

What does this much kissing mean? It signifies that, when sinners come to God, He gives them a loving reception, and a hearty welcome. If any one of you, while I am speaking, shall come to God, expecting mercy because of the great sacrifice of Christ, this shall be true of you as it has been true of many of us: "He kissed him much."

I. Kisses of Love

First, this much kissing means MUCH LOVE. It means much love truly felt; for God never gives an expression of love without feeling it in His infinite heart. God will never give a Judas-kiss, and betray those whom He embraces. There is no hypocrisy with God; He never kisses those for whom He has no love. Oh, how God loves sinners! You who repent and come to Him will discover how greatly He loves you. There is no measuring the love He bears towards you. He has loved you from before the foundation of the world, and He will love you when time shall be no more. Oh, the immeasurable love of God to sinners who come and cast themselves upon His mercy!

This much kissing also means much love manifested. God's people do not always know the greatness of His love to them. Sometimes, however, it is shed abroad in our hearts by the Holy Ghost which is given unto us. Some of us know at times what it is to be almost too happy to live! The love of God has been so overpoweringly experienced by us on some occasions that we have almost had to ask for a stay of the delight, because we could not endure any more. If the glory had not been veiled a little, we should have died of excess of rapture, or happiness.

Beloved, God has wondrous ways of opening His people's hearts to the manifestation of His grace. He can pour in, not now and then a drop of His love, but great and mighty streams. Madame Guyon used to speak of the torrents of love that come sweeping through the spirit, bearing all before them. The poor prodigal in the parable had so much love manifested to him, that he might have sung of the torrents of his father's affec-

tion. That is the way God receives those whom He saves, giving them not a meager measure of grace, but manifesting an overflowing love.

This much kissing means, further, much love perceived. When his father kissed him much, the poor prodigal knew, if never before, that his father loved him. He had no doubt about it; he had a clear perception of it. It is very frequently the case that the first moment a sinner believes in Jesus, he gets this "much" love. God reveals it to him, and he perceives it and enjoys it at the very beginning. Think not that God always keeps the best wine to the last; He gives us some of the richest dainties of His table the first moment we sit there.

I recollect the joy that I had when first I believed in Jesus; and, even now, in looking back upon it, the memory of it is as fresh as if it were but yesterday. Oh, I could not have believed that a mortal could be so happy after having been so long burdened, and so terribly cast down! I did but look to Jesus on the cross, and the crushing load was immediately gone; and the heart which could only sigh and cry by reason of its burden, began to leap and dance and sing for joy. I had found in Christ all that I wanted, and I rested in the love of God at once. So may it be with you also, if you will but return to God through Christ. It shall be said of you as of this prodigal, "The father saw him, and ran, and fell on his neck, and kissed him in much love."

II. Kisses of Forgiveness

Secondly, this much kissing meant MUCH FORGIVENESS. The prodigal had many sins to confess; but before he came to the details of them, his father had forgiven him. I love confession of sin after forgiveness. Some suppose that after we are forgiven we are never to confess; but, oh, beloved, it is then that we confess most truly, because we know the guilt of sin most really! Then do we plaintively sing—

My sins, my sins, my Saviour,
How sad on Thee they fall!
Seen through Thy gentle patience,
I tenfold feel them all.
I know they are forgiven,
But still their pain to me
Is all the grief and anguish
They laid, my Lord, on Thee.

To think that Christ should have washed me from my sins in His own blood makes me feel my sin the more keenly, and confess it the more humbly before God. The picture of this prodigal is marvellously true to the experience of those who return to God. His father kissed him with the kiss of forgiveness; and yet, after that, the young man went on to say, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." Do not hesitate, then, to acknowledge your sin to God, even though you know that in Christ it is all put away.

From this point of view, those kisses meant first, "Your sin is all gone, and will never be mentioned any more. Come to my heart, my son! Thou hast grieved me sore, and angered me; but, as a thick cloud, I have blotted out thy transgressions, and as a cloud thy sins."

As the father looked upon him, and kissed him much, there probably came another kiss, which seemed to say, "There is no soreness left: I have not only forgiven, but I have forgotten too. It is all gone, clean gone. I will never accuse you of it any more. I will never love you any the less. I will never treat you as though you were still an unworthy and untrustworthy person." Probably at that there came another kiss; for do not forget that his father forgave him "and kissed him much," to show that the sin was all forgiven.

There stood the prodigal, overwhelmed by his father's goodness, yet remembering his past life. As he looked on himself, and thought, "I have these old rags on still, and I have just come from feeding the swine," I can imagine that his father would give him another kiss, as much as to say, "My boy, I do not recollect the past; I am so glad

to see you that I do not see any filth on you, or any rags on you either. I am so delighted to have you with me once more that, as I would pick up a diamond out of the mire, and be glad to get the diamond again, so do I pick you up, you are so precious to me."

This is the gracious and glorious way in which God treats those who return to Him. As for their sin, He has put it away so that He will not remember it. He forgives like a God. Well may we adore and magnify His matchless mercy as we sing—

In wonder lost, with trembling joy
We take the pardon of our God;
Pardon for crimes of deepest dye;
A pardon bought with Jesus' blood;

Who is a pardoning God like Thee
Or who has grace so rich and free?

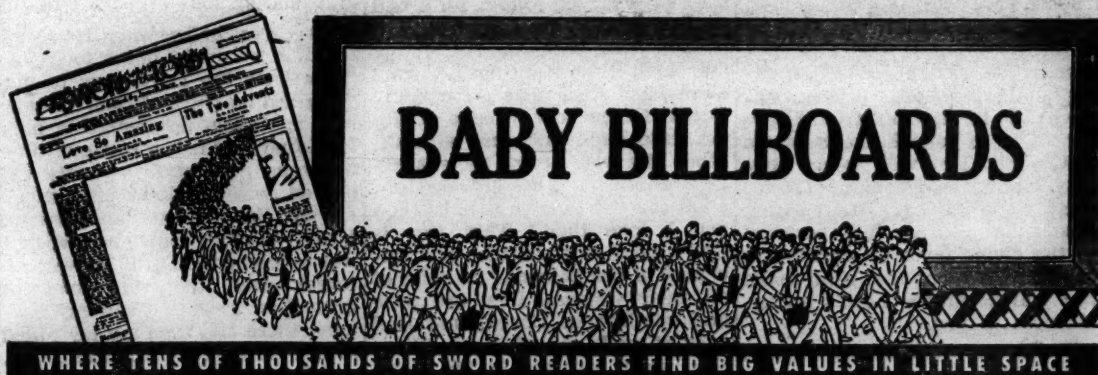
"Well," says one, "can such a wonderful change ever take place with me?" By the grace of God it may be experienced by every man who is willing to return to God. I pray God that it may happen now, and that you may get such assurance of it from the Word of God, by the power of His Holy Spirit, and from a sight of the precious blood of Christ shed for your redemption, that you may be able to say, "I understand it now; I see how He kisses all my sin away; and when it rises, He kisses it away again."

III. Kisses of Full Restoration

These repeated kisses meant, next, FULL RESTORATION. The prodigal was going to say to his father, "Make me as one of thy hired servants." In the far country he had resolved to make that request, but his father, with a kiss, stopped him. By that kiss, his sonship was owned; by it the father said to the wretched wanderer, "You are my son." He gave him such a kiss as he would only give to his own son.

I wonder how many here have ever given such a kiss to anyone. There sits one who knows something of such kisses as the prodigal received. That father's girl went

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News Notes

Station Drops Beer Ads After Baptist Broadcasts
LOUISVILLE, Ky. (RNS)—After a summer of baseball broadcasts sponsored by Baptists instead of brewers, Radio Station WGRC here has dropped all beer advertising.

Charles L. Harris, vice-president and general manager, said, "We had been thinking of it for some time. We carry quite a lot of religion on our station, and it was just not consistent to carry beer or wine advertising. When the Baptists came along and sponsored our afternoon baseball, we just decided to drop alcoholic advertising altogether." This move makes the station the second major network affiliate in the country to drop beer commercials.

The Long Run Association ended a season of sponsoring Mutual's "Game of the Day" on WGRC. Mr. Slack and the Rev. Ben Mitchell, superintendent of missions, said that the association definitely plans to continue sponsoring major-league games next year. The association includes some 120 Southern Baptist Churches and missions in the Louisville area.

Only one unfavorable comment was received. One person thought it was disgraceful that Baptists should sponsor ball games on the

(Continued on page 12)

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Prodigal Love . . . Prodigal Son

(Continued from page 11)

astray, and, after years of sin, she came back worn out, to die at home. He received her, found her penitent, and gladly welcomed her to his house. Ah, my dear friend, you know something about such kisses as those!

And you, good woman, whose boy ran away, you can understand something about these kisses, too. He left you, and you did not hear of him for years, and he went on in a very vicious course of life. When you did hear of him, it well-nigh broke your heart, and when he came back, you hardly knew him. Do you recollect how you took him in? You felt that you wished that he was the little boy you used to press to your bosom; but now he was grown up to be a big man and a great sinner, yet you gave him such a kiss, and repeated your welcome so often, that he will never forget it, nor will you forget it either.

You can understand that this overwhelming greeting was like the father saying, "My boy, you are my son. Despite all that you have done, you belong to me; however far you have gone in vice and folly, I own you. You are bone of my bone, and flesh of my flesh." In this parable Christ would have you know, poor sinner, that God will own you, if you come to Him confessing your sin through Jesus Christ. He will gladly receive you; for all things are ready against the day that you return.

*Spread for thee the festal board,
See with richest dainties stored,
To thy Father's bosom pressed,
Yet again a child confessed;
Never from His house to roam,
Come and welcome, sinner, come.*

The father received his son with many kisses, and so proved that his prayer was answered. Indeed, his father heard his prayer before he offered it. He was going to say, "Father, I have sinned," and to ask for forgiveness; but he got the mercy, and a kiss to seal it, before the prayer was presented. This also shall be true of thee, O sinner, who art returning to thy God, through Jesus Christ! You shall be permitted to pray, and God will answer you. Hear it, poor, despairing sinner, whose prayer has seemed to be shut out from Heaven! Come to your Father's bosom now, and He will hear your prayers; and, before many days are over, you shall have the clearest proofs that you are fully restored to the divine favor by answers to your intercessions that shall make you marvel at the Lord's loving-kindness to you.

In this repeated kissing we see, then, these three things: much love, much forgiveness, and full restoration.

IV. Kisses of Exceeding Joy

But these many kisses meant even more than this. They revealed his father's exceeding joy. The father's heart is overflowing with gladness, and he cannot restrain his delight. I think he must have shown his joy by a repeated look. His heart beats fast; he feels very joyful; the old man would like the music to strike up; he wants to be at the dancing; but meanwhile he satisfies himself by a repeated look at his long-lost child. Oh, I believe that God looks at the sinner, and looks at him again, and keeps on looking at him, all the while delighting in the very sight of him, when he is truly repentant, and comes back to his Father's house.

The repeated kiss meant, also, a repeated blessing, for every time he put his arms round him, and kissed him, he kept saying, "Bless you; oh, bless you, my boy!" He felt that his son had brought a blessing to him by coming back, and he invoked fresh blessings upon his head. Oh, sinner! If you did but know how God would welcome you, and how He would look at you, and how He would bless you, surely you would at once repent, and come to His arms and heart, and find yourself happy in His love.

The many kisses meant, also, repeated delight. It is a very wonderful thing that it should be in the power of a sinner to make God glad. He is the happy God, the source and spring of all happiness; what can we add to His

blessedness? And yet, speaking after the manner of men, God's highest joy lies in clasping His willful Ephraims to His breast, when He has heard them bemoaning themselves, and has seen them arising and returning to their home. God grant that He may see that sight even now, and have delight because of sinners returning to Himself! Yea, we believe it shall be even so, because of His presence with us, and because of the gracious working of the Holy Spirit. Surely that is the teaching of the prophet's words: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Think of the eternal God singing, and remember that it is because a wandering sinner has returned to Him that He sings. He joys in the return of the prodigal, and all Heaven shares in His joy.

V. Kisses of Overflowing Comfort

I have not got through my subject yet. As we take a fifth look, we find that these many kisses mean OVERFLOWING COMFORT. This poor young man, in his hungry, faint, and wretched state, having come a very long way, had not much heart in him. His hunger had taken all energy out of him, and he was so conscious of his guilt that he had hardly the courage to face his father; so his father gives him a kiss, as much as to say, "Come, boy, do not be cast down; I love you."

"Oh, the past, the past, my father!" he might moan, as he thought of his wasted years; but he had no sooner said that than he received another kiss, as if his father said, "Never mind the past; I have forgotten all about that." This is the Lord's way with His saved ones. Their past lies hidden under the blood of atonement. The Lord saith by His servant Jeremiah, "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."

But then, perhaps, the young man looked down on his foul garments, and said, "The present, my father, the present, what a dreadful state I am in!" And with another kiss would come the answer, "Never mind the present, my boy. I am content to have thee as thou art. I love thee." This, too, is God's word to those who are "accepted in the Beloved." In spite of all their vileness, they are pure and spotless in Christ, and God says of each one of them, "Since thou wast precious in My sight, thou hast been honorable, and I have loved thee. Therefore, though in thyself thou art unworthy, through My dear Son thou art welcome to My home."

"Oh, but," the boy might have said, "the future, my father, the future! What would you think if I should ever go astray again?" Then would come another holy kiss, and his father would say, "I will see to the future, my boy; I will make home so bright for you that you will never want to go away again."

But God does more than that for us when we return to Him. He not only surrounds us with tokens of His love, but He says concerning us, "They shall be My people, and I will be their God; and I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from me." Furthermore, He says to each returning one, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

Whatever there was to trouble the son, the father gave him a kiss to set it all right; and, in like manner, our God has a love-token for every time of doubt and dismay which may come to His reconciled

sons. Perhaps one whom I am addressing says, "Even though I confess my sin and seek God's mercy, I shall still be in sore trouble, for through my sin, I have brought myself down to poverty." "There is a kiss for you," says the Lord: "Thy bread shall be given thee, and thy water shall be sure." "But I have even brought disease upon myself by sin," says another. "There is a kiss for you, for I am Jehovah-Rophi, the Lord that healeth thee, who forgiveth all thine iniquities, who healeth all thy diseases." "But I am dreadfully down at the heel," says another. The Lord gives you also a kiss, and says, "I will lift you up, and provide for all your needs. No good thing will I withhold from them that walk uprightly." All the promises in this Book belong to every repentant sinner who returns to God believing in Jesus Christ, His Son.

VI. Kisses of Strong Assurance

And now for our sixth head, though you will think I am getting to be like the old Puritans with these many heads. But I cannot help it, for these many kisses had many meanings: love, forgiveness, restoration, joy, and comfort were in them, and also STRONG ASSURANCE.

The father kissed his son much to make him quite certain that it was all real. The prodigal, in receiving these many kisses, might say to himself, "All this love must be true, for a little while ago I heard the hogs grunt, and now I hear nothing but the kisses from my dear father's lips." So his father gave him another kiss, for there was no way of convincing him that the first was real like repeating it; and if there lingered any doubt about the second, the father gave him yet a third. If, when the dream of old was doubted, the interpretation was sure, these repeated kisses left no room for doubt. The father renewed the tokens of his love that his son might be fully assured of its reality.

He did it that in the future it might never be questioned. Some of us were brought so low before we were converted, that God gave us an excess of joy when He saved us, that we might never forget it. Sometimes the Devil says to me, "You are no child of God." I have long ago given up answering him, for I find that it is a waste of time to argue with such a crafty old liar as he is; he knows too much for me. But if I must answer him, I say, "Why, I remember when I was saved by the Lord! I never can forget even the very spot of ground where first I saw my Saviour; there and then my joy rolled in like some great Atlantic billow, and burst in mighty foam of bliss, covering all things. I cannot forget it." That is an argument which even the Devil cannot answer, for he cannot make me believe that such a thing never happened. The Father kissed me much, and I remember it full well. The Lord gives to some of us such a clear deliverance, such a bright sunshiny day at our conversion, that henceforth we cannot question our state before Him, but must believe that we are eternally saved.

The father put the assurance of this poor returning prodigal beyond all doubt. If the first kisses were given privately, when only the father and son were present, it is quite certain that, afterwards, he kissed him before men, where others could see him. He kissed him much in the presence of the household, that they also might not be calling in question that he was his father's child. It was a pity that the elder brother was not there also. You see, he was away in the field. He was more interested in the crops than in the reception of his brother. But the father, when he received that son of his, intended all to know, once for all, that he was indeed his child. Oh, that you might get these many kisses even now! If they are given to you, you will have, for the rest of your life, strong assurance derived from the happiness of your first days.

VII. Kisses of Intimate Fellowship

I have done when I have said that I think that here we have a specimen of the INTIMATE COM-

MUNION which the Lord often gives to sinners when first they come to Him. "His father saw him, and had compassion, and ran, and fell on his neck, and kissed him much."

You see, this was before the family fellowship. Before the servants had prepared the meal, before there had been any music or dancing in the family, his father kissed him. He would have cared little for all their songs, and have valued but slightly his reception by the servants, if, first of all, he had not been welcomed to his father's heart. So it is with us; we need first to have fellowship with God before we think much of union with His people. Before I go to join a church, I want my Father's kiss. Before the pastor gives me the right hand of fellowship, I want my Heavenly Father's right hand to welcome me. Before I become recognized by God's people here below, I want a private recognition from the great Father above; and that He gives to all who come to Him as the prodigal came to his father. May He give it to some of you now!

This kissing, also was before the table communion. You know that the prodigal was afterwards to sit at his father's table, and to eat of the fatted calf; but before that, his father kissed him. He would scarcely have been able to sit easily at the feast without the previous kisses of love. The table communion, to which we are invited, is very sweet. To eat the flesh and drink the blood of Christ, in symbol, in the ordinance of the Lord's Supper, is, indeed, a blessed thing; but I want to have communion with God by way of the love-kiss before I come there. "Let him kiss me with the kisses of his mouth." This is something private, ravishing, and sweet. God give it to many of you! May you get the many kisses of your Father's mouth before you come into the church, or to the communion table!

These many kisses likewise came before the public rejoicing. The friends and neighbors were invited to share in the feast. But think how shamefaced the son would have been in their presence, if, first of all, he had not found a place in his father's love, or had not been quite sure of it. He would almost have been inclined to run away again. But the father had kissed him much, and so he could meet the curious gaze of old friends with a smiling face, until any unkind remarks they might have thought of making died away, killed by his evident joy in his father.

It is a hard thing for a man to confess Christ if he has not had an overwhelming sense of communion with Him. But when we are lifted to the skies in the rapture God gives to us, it becomes easy, not only to face the world, but to win the sympathy of even those who might have opposed themselves. This is why young converts are frequently used to lead others into the light; the Lord's many kisses of forgiveness have so recently been given to them, that their words catch the fragrance of divine love as they pass the lips just touched by the Lord. Alas, that any should ever lose their first love, and forget the many kisses they have received from their Heavenly Father!

Lastly, all this was given before the meeting with the elder brother. If the prodigal son had known what the elder brother thought and said, I should not have wondered at all if he had run off, and never come back at all. He might have come near home, and then, hearing what his brother said, have stolen away again. Yes, but before that could happen, his father had given him the many kisses. Poor sinner! You have come in here, and perhaps you have found the Saviour. It may be that you will go and speak to some Christian man, and he will be afraid to say much to you. I do not wonder that he should doubt you, for you are not, in yourself, as yet a particularly nice sort of person to talk to. But, if you get your Father's many kisses you will not mind your elder brother being a little hard upon you.

Young Christians are often frightened when they come across some who, from frequent disap-

News Notes

(Continued from page 11)

air when their religious program might have to leave the air for lack of funds. Mr. Mitchell pointed out that it did not cost the Baptists to sponsor baseball since they resold the six games a week to "unobjectionable" sponsors — an automobile dealer, a house builder, and a title company.

The beer commercials have been replaced with plugs for church-going and living Christian lives. Response from all over the country has been very appreciative of the change.

Workers Needed

(Continued from page 4)

ment that is to print some of our pamphlets and books. Recently the Lord made it possible for us to buy a Miehle 21" x 28" Press for doing some of our books. We had already been working with offset printing but have now added the letter-press field for our book work. We have already seen how it can save us money and help us to get out the Gospel more economically by printing some of the books ourselves.

Now we need at least one extra man to come to help us in this Department. It would be fine if God would send us someone who already has some training in the field of printing and the handling of printing or folding equipment, but I believe that a man with good mechanical aptitude and a heart for the Lord's work would be able to come and learn this part of our work in a rather short time. The main thing we are interested in is having someone come who means to stay with it and has his heart in getting out the Gospel above everything else. The work would include running the folder and cutter, and learning to help on the presses.

Then, in our Bookkeeping Department we have need for another full-time girl to help there. A person to fill this position should be accurate, neat, and able to type. There would be a good bit of detail work and the handling of some of our account files and other work in the Bookkeeping Department. Although the work would be rather routine and detailed, yet it would be directly connected with the matter of getting out revival literature through book stores and agents who will then get the books out to those who need them.

If after prayer you feel led of the Lord to apply for either of these two positions, please write to me and give me as complete information as possible on your background and experience, your training, and the names and addresses of several previous employers. The work here at The Sword is hard work and would not be especially glamorous. We want only those whom God calls and would agree to stay at least a year in this work. Although our wages are not high, yet they would be adequate to care for the needs of our workers.

Write me, Rev. Walter Handford, Vice-President, Sword of the Lord Foundation, Wheaton, Illinois.

pointment of their hopes, or from a natural spirit of caution, or perhaps from a lack of spiritual life, receive but coldly those upon whom the Father has lavished much love. If that is your case, never mind these cross-grained elder brethren; get another kiss from your Father. Perhaps the reason it is written, "He kissed him much," was because the elder brother, when he came near him, would treat him so coldly, and so angrily refuse to join in the feast.

Lord, give to many poor trembling souls the will to come to Thee! Bring many sinners to Thy blessed feet, and while they are yet a great way off, run and meet them; fall on their neck, give them many kisses of love, and fill them to the full with heavenly delight, for Jesus Christ's sake! Amen.

(From the book, TWELVE STRIKING SERMONS, by Charles H. Spurgeon, price, \$2.50, 152 pages, Zondervan Publishing House, Grand Rapids, Michigan. Used by permission.)